



**TRADITION AND MODERNITY: PROBLEMS  
OF MUSLIM WOMEN'S EDUCATION IN  
NORTHERN INDIA**

**THESIS**

SUBMITTED FOR THE AWARD OF THE DEGREE OF

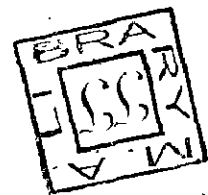
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IN

**WOMEN'S STUDIES**

BY

**SAHIYA AMIN**



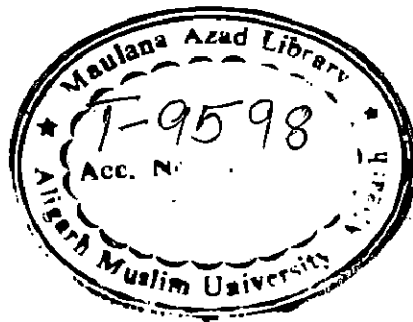
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Dedicated

To

My Parents





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**Certificate**

This is to certify that the thesis '**Tradition and Modernity: Problems of Muslim Women's Education in Northern India**' by **Ms. Sahiya Amin** is the original work of the candidate and is suitable for submission to the examiners and for the award of the Ph.D. degree.

A handwritten signature in black ink, appearing to read 'E. H. Ahmad', with the date '28/07/15' written below it.

**(Dr. Sk. Ehtesham Uddin Ahmad)**  
Supervisor

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(Sahiya Amin)

## ABBREVIATIONS

AMU	Aligarh Muslim University
B. A.	Bachelor of Arts
B. Com.	Bachelor of Commerce
B. Ed.	Bachelor of Education
B. Sc.	Bachelor of Science
B.A.L.L.B.	Bachelor of Law
B.C.A.	Bachelor of Computer Application
B.U.M.S.	Bachelor of Unani Medicine and Surgery
CEDAW	Convention on the Elimination All Forms of Discrimination against Women
CSWI	Committee on the Status of Women in India
DWACRA	Development of Women and Child in Rural Areas
EOC	Equal Opportunity Commission
F	Female
GER	Gross Enrollment Ratio
HCR	Head Count Ratio
HP	Himachal Pradesh
ICDS	Integrated Child Development Services
IDMI	Infrastructure Development of Private Aided/Unaided Minority Institution
IFIs	International Financial Institutions
IIT	Indian Institute of Technology
IRDP	Integrated Rural Development Program
IT	Information Technology
J & K	Jammu and Kashmir
JRF	Junior Research Fellowship
KGBV	Kasturba Gandhi Balika Vidyalaya
L.L.M.	Masters of Law
M	Male
M. A.	Master of Arts
M. Com.	Master of Commerce



M. Ed.	Masters of Education
M. Sc.	Masters of Science
M.B.A	Master of Business Administration
M.B.B.S	Medicine Baccalaureus and Bachelor of Surgery
M.C.A.	Master of Computer Application
M.S.W	Master of Social Work
M.T.A.	Master of Tourism Administration
MAEF	Maulana Azad Educational Foundation
MHRD	Ministry of Human Resource Development
MMA	Ministry of Minority Affairs
MMP	Madarsa Modernisation Programme
MP	Madhya Pradesh
MPCE	Monthly Per Capita Expenditure
NCWE	National Commission for Women's Education
NER	Net Enrollment Ratio
NET	National Eligibility Test
NHEM	National Higher Educational Mission
NMDFC	National Minorities Development and Finance Corporation
NPE	National Policy on Education
NSSO	National Sample Survey Office
NUEPA	National University of Educational Planning and Administration
OBC	Other Backward Caste
OLS	Open Learning System
PCB	Physics, Chemistry and Biology
PCE	Per Capita Expenditure
PCM	Physics, Chemistry and Mathematics
PG	Post Graduate
RMSA	Rashtriya Madhyamik Shiksha Abhiyan
RTE	The Right of Children to Free and Compulsory Education
RUSA	Rashtriya Uchchatar Shiksha Abhiyan
SC	Schedule Caste

SPQEM	Scheme for Providing Quality Education in Madarsas
SRC	Socio-Religious Category
SRCs	Socio-Religious Communities
SSA	Sarva Shiksha Abhiyan
ST	Schedule Tribe
TT	Total
UEE	Universalisation Elementary Education
UGC	University Grants Commission
UNESCO	United Nation Educational, Scientific, Cultural Organization
UP	Uttar Pradesh

# *Introduction*

## INTRODUCTION

This thesis on the basis of the analysis and examination of data, statistical as well as descriptive, available in official Reports and academic works tries to argue that a gradual transformation came in the approach of the community towards their women's education during the colonial and postcolonial period. The transition from traditional and religious education to the modern education based on secular and scientific learning though took long. The Muslim community has tried to come out of its regressive mindset, and is heading towards adopting modern secular education. The data regarding increase in the literacy rate of Muslim women at upper primary level and the preference given by the Muslims to school over madrasas for sending their girls, well brought out by NEUPA reports of 2008-09 and 2010-11 prove it convincingly.

Tracing this shift from second half of the nineteenth century, one finds that the colonial state hardly took any initiatives for the development of women's education in general, neither any attention has been witnessed for the cause of Muslim women's education.

The content of women's education throughout the colonial period aimed to make women suitable for the future role as wives and mothers. Muslims were more reluctant to accept the western education and preferred private schools with the traditional Islamic syllabus even for boys what to say about girls with their mindset inherently dominated by patriarchal norms. It was only in the second half of the nineteenth century that the Muslim reformers, both male and female, started realizing the importance of modern education and values. Consequently many reformers took up the issue of Muslim women's education. The concern of male reformers with few exceptions was largely based on the idea of welfare of the society through creating 'good mothers' rather than intellectual development of women. On the other hand women reformers raised the issue of modernization of Muslim women's education, and demanded rights, freedom and equality, though, on a limited scale.

After independence, it appears that initially the concern for Muslim girls education remain neglected though attention was paid to the educational development of STs, SCs and backward classes by the Indian government in the early phase of

planning. It is only during the last few decades that the issue of minorities' educational backwardness received state's attention.

In late twentieth century, we do come across some of the initiatives taken by state for the welfare of Muslims like the establishment of Maulana Azad Educational Foundation (MAEF), in 1989 and National Minorities Development and Finance Corporation (NDMFC) in 1994 but hardly any especial attempt for the education of Muslim women.

The subject of Muslim women education in modern India has already drawn the interest of scholars, Indian as well as foreign:

Gail Minault's work '*Secluded Scholars Women's Education and Muslim Social Reform in Colonial India*'<sup>1</sup> is pioneer in the field of Muslim women's education in colonial India. It provides a detailed account of efforts of Muslim reformers for the cause of education. She also highlighted that how organizations and institutions were established for raising the issue of Muslim women's education in that period. Further, she also highlighted the efforts of Muslim women reformers for their own rights. But it covers only colonial period.

Geraldine Forbes, in her work '*The New Cambridge History of India, IV-2, Women in Modern India*'<sup>2</sup>, traces women's history from colonial to post independent India. Although, she did not directly deal with the Muslim women's education but cursorily touched the educational trends within the Muslim community. She also highlighted the prevalent prejudices regarding women's education. Dealing with the efforts of reformers, she also focuses on how education brought change into their lives and enabled them to participate in public sphere. However, its scope is too wide and the coverage of Muslim women education is expectedly limited.

Seema Kazi in her report, '*Muslim Women in India Minority Rights Group International Report*'<sup>3</sup> traces the status of Muslim women from late nineteenth century to the present time. The partition and its related consequential effects on the

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1 Gail Minault, *Secluded Scholars: Women's Education and Muslim Social Reform in Colonial India*, Oxford University Press, Delhi, 1998.

2 Geraldine Forbes, *The New Cambridge History of India , IV.2 ,Women in Modern India*, Cambridge University Press, 2004.

3 Seema Kazi, *Muslim Women in India Minority Rights Group International Report*, U.K, 1999.

Muslim Community are well described by the author. Nevertheless, the voluminous quantitative data available in official and semi-official sources have not been utilized.

'*Unequal Citizen A Study of Muslim Women in India*' by Zoya Hasan and Ritu Menon,<sup>4</sup> is a survey based study presenting difference in the opinion among Hindu and Muslim women regarding various issues of women's life including education. The survey relates to 2000-01 with a sample of 10,000 comprising of Hindu(20%) and Muslim(80%) women (18+ years age group) from 40 districts of 12 Indian cities. The sample is admittedly bias, the targeted population being predominantly Muslims (80%) is small in nature to be random. Here only women's experiences and opinions have been considered leaving the males out and hence renders the study more subjective. In another study by the same author titled, '*Educating Muslim Girls a Comparison of Five Indian Cities*' presents regional differences and highlight certain factors affecting the educational status of Muslim women in contemporary scenario. It's a valuable work but is confined to big cities and the source-base is largely descriptive and more subjective in nature. This highlight the educational condition of Muslim women in selected cities, namely Delhi, Aligarh, Hyderabad, Kolkata and Calicut at the beginning of the 20<sup>th</sup> century. This study too is mainly based on personal interviews with the teachers and the heads of educational institutions of Muslim girls. It is interesting but covering only big cities samples even if large, lacks full representation and the methodology of personal interviews, no doubt, cannot avoid element of subjectivity.

Shahida Lateef in her book<sup>5</sup> '*Muslim Women in India: Political and Private Realities*', conceptualizes the complex realities of Muslim women's lives through education, socio-cultural factors, political and legal struggles. The study is primarily based on survey of nine major Indian cities in different states. With regard to education among Muslims, she further highlights that a definite co-relation exists between education and class, and while the education is often seen as means of employment and upward mobility, the lack of economic opportunities and discrimination results in poor performance of Muslims at higher educational level. Her study also brings out an encouraging fact that the attitudinal discrimination

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4 Zoya Hasan and Ritu Menon, *Unequal Citizens A Study of Muslim Women in India*, Oxford University Press, New Delhi, 2004.

5 Shahida Lateef, *Muslim Women in India Political and Private Realities: 1890s – 1980s*, Kali for Women, New Delhi, 1990.

among parents regarding their sons' and daughters' education has been declined in recent times. In order to improve future employment opportunities parents preferred secular education for their children. Nevertheless, it too takes into account only the situation in big cities only, neglecting the majority residing in rural India. However, it broadly revolves around a survey of 1332 Muslim women living in the cities of Delhi, Madras, Cochin, Hyderabad, Calcutta, Ahmedabad, Lucknow and Srinagar. Her survey brings out the fact that Muslim women too desire for greater opportunities for education and employment. But she did not cover a comparative statistics about the other co-locational women of other communities; a comparison between Muslim women of other communities is not been possible.

Few other scholars such as Asghar Ali Engineer<sup>6</sup>, Sabiha Hussain<sup>7</sup> etc. have also pointed out the educational deprivation of Muslim women in India. The scope, however, remain narrow and education is not the focus.

This study specifically attempts first to cover the status of Muslim women's education in the pre-independent India, framing the question of education around the conflict between tradition and modernity, and then extends the scope to examine the status of Muslim women's education in post independent India at all levels, viz, elementary, secondary and higher, focusing on urban/rural divide and regional variation within the selected states of Northern India. The states covered under this research are Uttar Pradesh, Bihar, Chhattisgarh, West Bengal, Rajasthan, Punjab, Madhya Pradesh, Himachal Pradesh, Haryana, Delhi, and Jammu & Kashmir. The state's initiatives in forms of Five Year Plans, policies, and programs, and the change in the approach of the state towards Muslim women's education and their impact have also been analyzed in detail. A case study of Aligarh Muslim University has also been undertaken as an illustration of the problems and prospect of Muslim women's education in Northern India.

This thesis thus is an attempt to fill as far as possible the lacunae of existing research and cover the period from late 19<sup>th</sup> to early 21<sup>st</sup> century to help contribute further in

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6 Asghar Ali Engineer, 'Trouble at Aligarh Muslim University : A Report', *Economic and Political Weekly*, Vol.16, No. 33, August 15, 1981. And also see in 'Muslims and Education', *Economic and Political Weekly*, Vol.36, No. 34, August 25-31, 2001.

7 Sabiha Hussain, *The Changing Half: A Study of Indian Muslim Women*, Classical Publishing Company, New Delhi, 1998.

the understanding of issues of Muslim women's education in the contemporary period.

This study attempts to present the complete picture (male-female) of the socio-economic and educational status with a comparative analysis of Muslims along with all religious groups in Northern India. It also provides the caste disparities within the communities at higher educational level, especially in case of Muslims not covered under previous studies. The sample of the study includes all age groups based on the information provided in the reports from primary to higher education. The study covers twelve states of northern India. On the basis of statistical and descriptive data regarding educational status provided in the study covering the period since independence to 2010 (NSSO 66<sup>th</sup> round and NUEPA reports 2010). It was found that as per the data of 2011 census, the gender gap in the educational status is decreasing and in the last decade, the lowest gender gap has been noticed. (See Table 1 of Chapter III). The recent data reflects a change in the attitude of the Muslim community towards girls' education, as the enrollment rate has improved at primary level reflecting that the desire of learning has increased among the community, but as the level increases the enrollment rate falls down mainly due to the financial constraints.

The methodology used in this research is based on the quantitative and qualitative analysis through both primary and secondary sources. The primary sources for the post-independence period are reports such as Census of India, NEUPA reports, NSS data, Sachar Committee Report etc. While for the colonial period memoirs, biographies, novels and short stories have been used. The strength of these reports lies in the fact that they provide a detailed statistical data and a fairly objective analysis. It also needs to be underlined that the findings of these reports seem to have an impact on the policy formulation and implementation. Even though these Reports are generally based on sample studies, the samples are sufficiently large and random and the survey being done under the experts made them reliable.

Due to the absence of detail official as well as private accounts of Muslim women's education during colonial period, the information is curled mainly from biographies, memoirs, novels etc. of that period, with the objective to explore the status of Muslim women's education in the larger perspective and to trace the growth of Muslim women's education during colonial period and to link it with the present



time. Whereas in the post-independence period we have plethora of official and private accounts to collate the status of Muslim women's education and, therefore, for the study of this period largely these accounts have been taken into consideration. Contemporary fictions, especially novels offer insights and perspectives of reforms during colonial India. Novels by Altaf Husain Hali (*Majalis -un- Nisah*), Nazir Ahmad (*Mirat -ul- Arus* and *Banat - un- Naash*), Modh. Hussain Azad (*Nasihah ke Karn Phool*) and Short Stories by Meeneer Sayyid Muneer (*Taaleem-e-Niswan Ladkiyon ki Taaleem*) reflect the attitude of community towards modern education, especially the elite perspective and thus the tone of further reform. It appears that community, by and large, was not getting conscious about reform and education. These works reinforce and strengthen the patriarchal norms as the objective to educate women. Education was needed to acquaint them with basic essentials so that they can run the households in better manner.

This study also attempts to investigate the realities of Muslim women's lives within the framework of intersectional perspective, where it needs to be explored that how various axis of identity formation, such as, caste, class, religion, sex, forms alternate experiences. Feminist standpoint theory enunciates and also demands that how the location of researcher could contribute to the formation of alternate experiences, thus influencing the research findings and analysis.

It is to be underlined here that the studies of non-Indian scholars such as Gail Minault and Geraldine Forbes' squarely and broadly explore the status of women's education in the nineteenth and twentieth century. These are insightful and quite objective in nature. However, the present thesis cover the issues of Muslim women's education linking it the past with present till 2011-12.

Here an endeavor has also been made to examine the status of Muslim women's education with a view to feminist standpoint epistemological framework. Feminist standpoint epistemology is an innovative approach of knowledge building that keeps into account the social positioning of women as oppressed class as well as the heterogeneity of women's lived experiences.<sup>8</sup> Although the social positioning of researcher provides a powerful lens to examine the society, however, in this work, a careful attempt has been made that this analysis too remain objective as far as possible

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<sup>8</sup> Sharlene Nagy Hesse-Biber and Patricia Lina Leavy, *Feminist Research Practice: A Primer*, Sage Publications, 2007, pp.53-82.

and personal factor should not come into play to undermine the academic norms as far as possible.

The objective of this study is to identify the factors constraining the development of Muslim women's education. The thesis examines the status of Muslim women's education and aims to explore the historicity of this issue. It probes whether it is religious and cultural paradigm manifested in 'purdah' controlling women's mobility and their choices; or the prejudiced attitude of the community itself towards modernity and modern education for women; or the backward socio-economic condition of Muslims resulting in low literacy level of Muslim women. The study has also analyzed the initiatives taken by the state. An attempt has been made to find out the approach or the attitude of the state towards the larger concerns of the community. One of the focal point would be to examine how far state's policies have included Muslim women's voices and concerns into policy making and its implementation. Through this research an attempt has been also made to reinvestigate and re-conceptualize the above stated issues, by looking at the evidence with gendered perspective and reformulation of the existing knowledge.

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# CHAPTER I

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## Chapter I

### MUSLIM WOMEN'S EDUCATION IN PRE-INDEPENDENT INDIA

The formal education system plays an important role in the process of construction of knowledge. Feminists have argued that the construction of the existing knowledge system is androcentric, where women's voices and perspectives have been silenced and marginalized. Therefore, in order to include women's perspectives in the existing system of knowledge, attempts are made to reinvestigate women's presence in different spheres of social life. One such field is that of education. Education is an important instrument of social and human development and empowerment. Through education, people's capabilities could be enhanced and potentialities could be explored. Education also becomes a tool in the process of socialization. It performs crucial role in perpetuation of gender imbalances.

The concern for women's rights compels us to go back in history and analyze the status of women's education. As women constitute heterogeneous identity on the basis of class, caste, religion, etc., these axis of stratification do create differential impact on their status and rights. Here this chapter intends to explore the status of Muslim women's education in pre-independent India.

#### Ancient India

During ancient India Rig Vedic period represent a landmark with greater freedom and mobility for women that continued to deteriorate during later period. The socio-economic and political changes during later Vedic period not only made the state more autocratic but also restricted women's participation in public life and political activities. Though we have references of women composers of Vedic hymns like Visvavara, Sikata, Nivavari, Ghosa, and Romasa, yet the extent to which they played a role in decision making in the society is not clear. The *Upanayana* (initiation) ceremony, without which no one was allowed to read Vedas and offer Vedic sacrifices, was common for both male and female. There are references of women being eligible for studying the Vedic literature and performing the sacrifices. The *Rigveda* states, "O learned lady! All the life is dependent upon you because you impart education to all"<sup>1</sup> (R.V., II.97.17). It is evident from the verse of *Rigveda*, that

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<sup>1</sup> J.C. Agarwal, *Development of Education System in India*, Shipra Publication, Delhi, 2009, p. 12.

educating women was considered important during that period, as they were considered the life giver and trainer for the future generation.<sup>2</sup> *Atharva Veda* mentions that a maiden is not considered fit for marriage till she completes her student life (*Brahmacharya*).<sup>3</sup> *Rigveda* also refers that a learned woman was allowed to choose a learned man like her for marriage.

Children initially received their primary education at their home by their elders and at the age of 8 years they went to study under the supervision of their Guru. For girl students there were female teachers. In Vedic period girl students were divided into two groups (1) *Sadyovandhus* (2) *Brahmavadinis*. Girls of *Sadyovandhus* group belonged to the age of 1-17 as majority of girls used to get married at the age of 16-17. These girls studied about important Vedic hymns which were necessary for daily prayers and religious sacrifices; they were also taught about music and dance. *Brahmavadinis* was the group of those girl students who did not get married at the age of 16-17 and continue their studies further.<sup>4</sup>

The evidence of co-education has also been found in Vedic texts, but as the ancient texts confirm that there were women scholars who pursued higher studies and took teaching as a profession, the parents would prefer female teachers for their girls. However, it might be said that in the absence of female teachers in any field, parents might send their daughters to study under the supervision of male teachers. It is noticed that parents adopted non-gender bias and liberal attitude regarding education of their children; the main purpose was to provide quality education to girls as similar to boys either by male or female teachers.

Women who received access to education in ancient period proved themselves sometimes even better than men. An example of such scholarly women who could defeat men with her intelligence in a public discussion on Philosophical and metaphysical subjects is present in *Brihadaranyaka Upanishad*, where in the Court of King Janaka, Yajnavalkya was challenged by Gargi (a lady philosopher), and he hid his failure by saying, "O Gargi, you mustn't ask too much, or your head will drop off!"<sup>5</sup> On the other

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2 Ibid., p. 13.

3 S. Ram Sharma, *Women and Education, Women's Education in Ancient and Muslim Period*, Vol. II, Discovery Publishing House, New Delhi, 1995, p. 2.

4 A.S. Altekar, *Education in Ancient India*, The Indian Book Shop, Benaras, 1934, p. 11.

5 A.L. Basham, *The Wonder that was India – A Survey of the History and Culture of the India Sub-continent before the coming of the Muslims*, 3rd Revised edition, Sidgwick and Jackson, London, 1967, pp. 179-180.

hand the incident also refers to the patriarchal control over women limiting women's educational aspiration and the curtailment of their spirit of inquiry.

The women during later Vedic period did not enjoy the same degree of freedom as they had during early Vedic period. Patriarchy largely influenced and shaped the role of women in the society. There are evidence suggesting that 'cultured parents' were not gender biased towards their children, and they were equally concerned for the education of their daughters and sons. Usually they were trained in fine arts, music, dancing, house decoration, etc.<sup>6</sup> The content and purpose of education for women during later Vedic period and onwards shifted from scholarly and intellectual arena to household domain.

Women's condition continued to deteriorate in the later period due to numerous factors which have been substantially studied by the scholars of ancient Indian history. Women who earlier were part of religious activities and rituals were withdrawn from active socio-religious responsibilities. The law giver Manu made women subordinate to menfolk in each and every aspect of life. Women were denied *Upanayana* and were not allowed to study *Vedas*. Some scholars argue that the prohibition on widow remarriage and social exclusion of women adversely affected the pursuit of education for women.<sup>7</sup> Another important reason which also adversely effected women's access to education was lowering of the age of marriage from 16-17 years in the early Vedic period to 7-9 years up to the end of *Smriti* period. Altekar argues that, "it was regarded as an ideal to celebrate a girl's marriage at so young age."<sup>8</sup> He considered it as a "death knell" for female education. While promoting child marriages, Manu argued that he wanted to protect the Aryan blood from the foreign invaders.<sup>9</sup>

### Medieval India

Women during medieval India continued to be under the tutelage of male domination. The Turkish conquest and introduction of Islam substantially restructured socio-economic and political ideology. The model of education among Muslims was dominated by Islamic culture, and the educational institutions were of two types, viz.,

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6 A.S. Altekar, *The Position of Women In Hindu Civilization: From Prehistoric times to the Present day*, 3rd Edition, Motilal Banarsidas, Delhi, 1962, p. 225.

7 Ibid., p. 220.

8 Ibid., p. 235.

9 Suresh C. Ghosh, *History of Education in Medieval India 1192 A.D.-1757 A.D.*, Originals, New Delhi, 2001, p. 125.

*Maktab*s and *Madarsas*. *Maktab* was considered as the primary school and usually attached to a mosque; its main objective was to teach Quran, considered necessary for a Muslim. Besides the teaching of Quran, reading writing and simple arithmetic was also the part of curriculum in these *maktab*s. *Madarsas* were the institutions for higher studies, and were also in most of the places attached to mosques or to monasteries. Some of them were elevated to the status of universities. The curriculum at *madarsas* contained Grammar, Literature, Science, Metaphysics, Jurisprudence, etc. Persian was the medium of instruction in these *madarsas* but Arabic was compulsory for Muslim students.<sup>10</sup> In the existing system only male students were fortunate enough to acquire knowledge in these institutions. Perhaps, the socio-religious restrictions, especially the concept of *pardah* (veil), deprived female students of access to learning. Interestingly women learned reading Quran privately at their homes either by elders of the family or by female tutors. Often their access, if any, to *maktab*s was restricted to only religious learning.

Among Hindus the traditional and customary system of education, dominated by Brahmins, continued. There were two types of educational institutions within Hindu system: *Pathshalas* and *Tols*. *Pathshala* was the primary institution which was usually held under the tree or in veranda of the houses. There were four stages of instruction at elementary stages; the first three included reading, writing of words and basic grammar and arithmetic. At the fourth stages students got instruction in composition of business letters, elementary mathematics, etc. *Ramayana* (Hindu epic) was among the main text taught to the students at this stage.<sup>11</sup> *Tols* were the institutions for higher *Sanskritic* (cultural education in Hinduism) education; students mainly from Brahmins families or upper caste had access to these institutions. The content included learning of the languages, such as Sanskrit, Pali, Prakrit and Bengali. Students received instructions in subjects like astronomy, Grammar, Law, Logic and poetry etc. *Bhagwat Gita* and other Hindu scriptures were also taught in these institutions.

Education among Hindu women was only limited to small population, mainly from Rajput chiefs and Bengali zamindar families, that too by the private tutors at home.

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10 N.L. Gupta, *Women Education through the Ages*, Concept Publishing Company, New Delhi, 2000, pp. 22-23.

11 S. Ram Sharma, *Women's Education in Ancient and Muslim Period*, op. cit., pp. 68-69.

There is no evidence of separate schools for Hindu girls. However, during later period some of them were taught along with boys but only till primary education.

Among the Muslims the opportunity of access to education was confined at primary level, that too only of religious texts. A.L. Srivastava, however, argues that “there were no *maktabs* and *madarsas* for girls throughout during medieval Indian history. Perhaps it was not considered desirable and necessary to educate the female section of population. Whereas the later studies suggest that, there were arrangements for the education of girls of the well to do and royal family.”<sup>12</sup> The access of ordinary women was allowed only for primary (religious) education in *maktabs*, and they were not allowed in *madarsas*, a place for higher learning.<sup>13</sup> Therefore, the Muslim women’s education was generally restricted to primary knowledge i.e., memorizing Quran and learning of Persian and Urdu. Besides they were also provided training of household arts like sewing, knitting etc., to equip them in their future roles as good mothers and wives.<sup>14</sup> Thus the gender bias and gender division of labour structured the institutional access and content of education for women in Medieval India.<sup>15</sup>

It is important to mention here that the women of ruling class were an exception to this and some of them hold important place in Medieval Indian history for their intellectual acumen and academic excellence. Raziya Sultan, Nurjahan and Chand Bibi were the few among them. Gulbadan Begum, daughter of the emperor Babar, is one of the examples of those women who broke the stereotypical patriarchal norms that mired women to gain knowledge and make their own identity. She mentions in her Memoirs that “her husband Khizr Khuwaja Khan was illiterate and thus could not read any letter written by her.”<sup>16</sup> She also had a huge collection of books in her library and that reflected her interest in learning. Her memoir is an important source for medieval Indian history. Salima Sultana (niece of Humayun),

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12 N. L. Gupta, *Women Education through the Ages*, op. cit., pp.22-23.

13 Seema Kazi, *Muslim Women in India*, *Minority Rights Group International Report*, U.K, 1999, pp. 5-6.

14 Archana Chaturvedi (ed.), *Encyclopedia of Muslim Women*, Vol. 4, *Muslim Women From Tradition to Modernity*, Commonwealth Publishers, New Delhi, 2003, pp. 40-41.

15 As evident from the memoirs of Ibn Batutah, “there were thirteen girls schools in his capital and the women of that place were pretty chaste and knew the Holy Quran by heart.” S. M. Jaffar, *Education in Muslim India being an Inquiry into the state of education during the Muslim Period of Indian History (1000-1800 A.C)*, Idarah-i Adabiyat-i Delhi, 1972, Delhi, pp.189-90.

16 Irfan Habib, ‘Women in Medieval Indian Society’, Bhuwan Chandel (ed.), *Women in Ancient Medieval India, History of Science, Philosophy and Culture in Indian Civilization*, Vol. IX, Part 2, Munshiram Manohar Lal Publishers, Pvt. Ltd., 2009, p. 5.



was a learned lady in Persian literature, a poetess and also a composer of '*Diwan*' (a collection of poems in Persian). Maham Anga (a wet nurse of Akbar) is another example of intellectual woman in medieval India; she was a great lover and promoter of education. During the reign of Jahangir, his wife Nurjahan was well-versed in Arabic and Persian literature, and was also chief advisor to the king. The political participation of royal ladies in Mughal courts shows that these women had a good commercial knowledge and interest. Begum of Bhopal is another example of educated women belonging to royal families.

During this period *purdah* was an important feature not only of Muslim society but was also widely practiced among the Hindus. *Purdah* was practiced mostly by elites. Seema Kazi argues that the ideology of *purdah* is derived from the idea of *fitna* (potential disorder) symbolized as women, i.e., "the 'disorderly' effects of women upon men's lives could be relegated to the private, walled-off regions of the household."<sup>17</sup> Later on *purdah* was symbolized as a mark of respectability of upper class Muslims females. The practice of *purdah* proved as one of the main obstacle in women education.

## Colonial India

The education of women during 19<sup>th</sup> century was only limited to traditional and religious education. Among Hindus it was the learning of sacred literature, and within Muslims it was only limited to the learning of Quran. In spite of religious learning they were also taught some household skills. In case of women, education was used as an instrument to make them more civilized rather than to make them modern. Due to the prevalence of *purdah*, whatever education they received was restricted within the four walls of the house, whether by any male members of the family, or a female tutor or by an old male teacher. As mentioned by Mrs Meer Hasan in her memoirs:<sup>18</sup>

The men with whom genteel women converse, are generally well educated, and from the naturally inquisitive disposition of the females, not a word escapes the lips of a father, husband, or brother, without an inquiry as to its meaning, which having once ascertained, is never forgotten, because their attention is not diverted by the variety of pursuits, or vain amusements. The women look up to the opinions of their male relatives with the same respect as children of other climes are accustomed to regard their tutor or

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<sup>17</sup> Seema Kazi, op. cit., p. 5.

<sup>18</sup> Mrs Meer Hasan Ali, *Observations on the Mussulmaans of India: Descriptive of their Manner, Customs, Habits, and Religious Opinions. Made during a Twelve years' Residence in their immediate Society*, Vol. I, Mohammad Ahmad for Idarah-i Adabiyaat-i Delhi, 1832, p. 114.

governess,—considering every word pronounced as worthy of imitation, and every sentiment expressed, as a guide to their own.

There were certain problems confronting the issue of Muslim women's education such as the rigid patriarchal structure and associated prejudices, poverty, lack of female trained teachers, medium of instruction, etc. The custom of *pardah* was more dominant among Muslims. The control over women's mobility in the name of *pardah* was not only limited to the public sphere, it was very well practiced within home; their access was confined to a particular portion called '*zanana*' (the part of a house for the seclusion of women). As it was practiced from generations, so it seemed normal for women to remain comfortable within these restrictions. A well detailed description of *zanana* and its acceptance amongst women was described by Mrs. Meer Hasan Ali in her memoirs, where she mentioned that:<sup>19</sup>

A line of pillars forms the front of the building, which has no upper rooms; the roof is flat, and the sides are back without windows, or any aperture through which air can be received. The sides and back are merely high walls forming an enclosure, and the only air is admitted from the fronts of the dwelling-place facing courtyard... as they have neither doors nor windows to the halls, warmth or privacy is secured by the means of thick wadded curtains, made to fit each opening between the pillars.

Again, she mentions that,<sup>20</sup>

They are happy in their confinement; and never having felt the sweets of liberty, would not know how to use the boon if it were to be granted them. As the bird from the nest immured in a cage is both cheerful and contented, so are these females.

In colonial India Muslim women's confinement to the *zanana*, their dependency and ignorance about the outer world is a well-known fact. It is evident from the memoirs of Mrs Meer Hasan that these women were unaware of several things which appear generally in the daily life of the people who have access to public places.<sup>21</sup>

A lady whose friendship I have enjoyed from my first arrival in India, heard me very often speak of the different places I had visited, and she fancied her happiness very much depended on seeing the river and the bridge.

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19 Ibid., pp. 305-306.

20 Ibid., p. 313.

21 Ibid., p. 315.

We find the evidence of various efforts taken by the British government for the educational development of Indians. The Wood's dispatch of 1854 was an important document on education and contains 100 clauses defining aims and direction for the implementation of educational policy in India. Education for women was an important part of this dispatch and it proved to be a milestone in this field, as it stated "the importance of female education in India cannot be over rated; and we have observed with pleasure the evidence which is now afforded of an increased desire on the part of many of the natives of India to give a good education to their daughters. By this means a far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of men. We have already observed that schools for females are included among those to which grants-in-aid may be given and we cannot refrain from expressing our cordial sympathy with the efforts which are being made in this direction."<sup>22</sup> After the revolt of 1857, the government became reluctant with regard to women's education that it might excite religious and political opposition. But still they provided financial support to encourage women's education if needed.

Several committees like the Hunter Commission in 1882, and a committee appointed by Sir Harcourt Butler in 1904 were constituted to investigate the status, problems and also to find out methods for the improvement of women's education in general. However, no special assistance by the British government was provided for the cause of Muslim women's education. While the arrangements by the government such as closed transport (palanquin) to reach schools for girls in *purdah*, *zenana* teaching by missionary women and establishments of schools or classes for female trained teachers, proved favorable for Muslim women too, but due the prevalent socio- religious ideologies, the curriculum adopted for these schools by the government was different from men's curriculum and was not very modern in content and nature. The content was still to make them suitable for the future roles. One of the recommendations of Butler's committee was to make arrangement for separate schools for both Hindu and Muslim girls, improvement of the staff in existing schools and special *purdah* arrangement within these schools for Muslim girls particularly.

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<sup>22</sup> Sabyasachi Bhattacharya and Joseph Bara et.al., *Development of Women's Education in India 1850-1920*, Kanishka Publishers, New Delhi, 2001, p. 17.

## 19<sup>th</sup> century reformers and women education

The socio-religious reform movements of the nineteenth century revolved around two different ideological streams—revivalist and reformists. The movements have also been termed by some historians as ‘Renaissance’ of Indian history. The streams of reform also included emancipation of women in their agenda and witnessed intense public contestation over the role of women in society. Women’s education was one among the various issues taken up by the social reformers. However, the content of education suffered from numerous limitations and was meant to inculcate in women ‘feminine virtues’ in conformation to their traditional roles. The purpose of education was not to make them more efficient and active units in the process of socio- economic or political development. Therefore, education appears to be an instrument in the process of assertion of ‘new patriarchy’ emphasizing on the limited and controlled emancipation of women.<sup>23</sup>

The introduction of western education through English medium during colonial rule affected Hindus and Muslims both. Francis Robinsons argued that “towards the end of 19<sup>th</sup> century the domination of the Urdu speaking elite was gradually undermined by the several factors, most of them arising from the British rule”<sup>24</sup>. Introduction of western learning and vernacular languages under colonial rule was seen as a threat to religious belief, social customs and political participation by Indian elites. British believed that English educated Indians proved to be more loyal and keeping this in mind James Thomson made attempts to extend government sponsored schools which resulted in the growth of attendance during the second half of the nineteenth century. Consequently changes were introduced in the curriculum by pouring more stress on western learning, with emphasis on English as a medium of instruction. The Muslims were reluctant to adjust with western education and preferred private schools with the traditional Islamic syllabus. In 1890s bureaucratic reforms, by Sir Antony MacDonnell, gave new impetus, unlike his predecessors he considered Muslim disloyal and developed remarkable prejudice against them and evolved communal quota system (ratio of 3 Muslims to five Hindus) and replacement of Persian with *Nagri* script were among his method to cut

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23 Partha Chatterjee, ‘The Nationalist Resolution of the Women’s Question, Kumkum Sangari and Sudesh Vaid, (ed.), *Recasting Women Essays in Indian Colonial History*, Kali for Women, New Delhi, 2010, pp. 230-245.

24 Francis Robinson, *Separatism Among Indian Muslims The Politics Of The United Provinces’ Muslims 1860-1923*, Cambridge University Press, 2008, p. 33.

down the Muslim influence in bureaucracy. The political reform and electoral politics further aggravated the fear psychosis among the Muslims. The reform of Lord Ripon in 1883, through which the Hindus were given more importance in the electoral system, undermined the prevalence of Urdu speaking Muslim elites.<sup>25</sup>

The Muslim society during eighteenth and nineteenth century also witnessed the growth and development of 'Revivalist Movement' which further enhanced the apprehension of Muslim society towards reforms in general and educational reform in particular. The threat from western education and Hindu revivalist were the important impediments for any prescription of reforms among the Muslims.<sup>26</sup> Thus under this backdrop education among Muslims continued to be imparted through the traditional patterns of women's education through *maktabs* and *madrasas*. Though Muslim male had avenues and access to education but for the females the prospect of education was miserable.

#### **Private initiatives for Muslim women's education**

The debate among the Muslims during the latter half of 19<sup>th</sup> century was centered on whether women should be educated? If yes, then how and where? The protection of a girl's chastity, and hence the family's 'honor', was considerably more important than the development of her mind and personality. There were many reformers within Muslim community who voiced for the issue of women's education, but even the pioneer in this field like Syed Ahmad Khan, who contributed significantly towards the cause of male education, adopted discouraging attitude towards female education, thereby leaving aside almost half of the population without modern and scientific education. He appreciated western civilization and western education but considered them bad for Muslim females. Interestingly, 'modern' and 'western' became fully synonymous while addressing the issue of women's education while its distinctions were highlighted when boys' education was considered. The curriculum for boys clearly spelt out that modernization for men would not be aping the west but would be bound with elements of faith. Besides, the private and public divide, so characteristic of the 19<sup>th</sup> century gender ideology of the British rulers and following them their subjects, gets constantly highlighted in this differential scheme of education, for under this men were the breadwinners and women

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25 Ibid., pp. 33-83.

26 Peter Hardy, *The Muslim of British India*, Cambridge University Press, London, 1972, London, pp. 31-91

the bread-makers. He suggested to the Government to concentrate their efforts on the education of boys as he believed that it will indirectly have favorable effects on Muslim women's education. The demand of educated wife will leave no way for the parents instead of educating girls.

The reformers like Syed Karamat Hussain, Sheikh Abdullah and others had different opinion on formal education for Muslim women. Syed Karamat Hussain (1854-1917) was an early champion of women's education in Northern India. He was instrumental in establishing the women's section of the Muhammadan Educational Conference in 1896. He found a school for girls in Allahabad, as well as the Muslim Girl's school in Lucknow in 1912. In 1892 when Muhammadan Educational Conference was scheduled in Aligarh, Syed Ahmad Khan enquired as to why Karamat Hussain was not a member of the Conference to which Karamat Hussain replied that "he would feel pleasure to become a member only if they would take up the issue of women's education."<sup>27</sup> Karamat Hussain proposed a resolution that "this conference is of the opinion that in the present condition of the Muslims, it is necessary to make efforts for the education of women as well as for men. Because for the overall progress of the community it is most necessary that women get religious, intellectual and moral training, so that they may be of benefit to the raising of the future generation."<sup>28</sup> In spite of strong opposition by Syed Ahmad and others, it was on this occasion that the first resolution in favour of women's education was passed in 1892.<sup>29</sup> Raja Jai Kishan Das who was present there got impressed by Karamat Hussain and promised him to manage funds for the same cause. Later, with the help of Raja Jai Kishan Das and other local legal practitioners of Allahabad, Karamat Hussain was successful in establishing a girl's school in late 1890s, which was named after Sir Charles Crosthwaite, <sup>at Allahabad</sup> the lieutenant Governor of U.P. in 1892-5. He encouraged them and contributed their efforts by granting funds for the school. The school was open for girls from all communities.<sup>30</sup> From time to time Karamat Hussain made efforts to get grants and support from the government for the maintenance and development of the school.

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27 Hamid Ali Khan, *Hayat-e-Maulana Karamat Hussain*, Lucknow, 1918, pp. 152-153.

28 <http://www.karamatcollegeofedu.org/history.html>.

29 Hamid Ali Khan, op. cit., p. 153.

30 Ibid., p.153. Also see Gail Minault, *Secluded Scholars: Women's Education and Muslim Social Reform in Colonial India*, Oxford University Press, Delhi, 1998, p. 221.

Karamat Hussain's commitment to the cause of Muslim women's education is clearly gleaned out in a speech he delivered at a meeting of *Anjuman-i-Ala-Talim-i-Niswan* (Association for the Higher Education of Indian Women) held in Allahabad in December 1915. In his speech he supported modern education for Muslim women. He also proposed the basic curriculum and suggested that "one need to teach reading, writing, mathematics, and a basic knowledge of the world. He then listed practical subjects: health and cleanliness, household accounting and management, cooking, sewing, child care, gardening and exercise for bodily health."<sup>31</sup> Karamat Hussain prepared a different set of curriculum for women, as he felt that only a traditional *madarsa* education was not a panacea for the overall development of Muslim women.

An alumna of Aligarh, Sheikh Abdullah was among those who represented the changing opinion of the time favouring Muslim women's education in the late nineteenth century. He is another important figure in whole journey of Muslim women's education. He not only raised his voice against the biased approach of the society on the subject of school education for Muslim women, but took successful measures to achieve his goal by laying down the foundation stone on Abdullah Girl's School in 1906 in Aligarh. To gain the public support and create a suitable environment for women education, he started a monthly journal *Khatoon*. This journal served to generate awareness and sensitivity about the women's issue amongst Muslim community. Through various mediums he successfully raised fund for the foundation of the school, and Begums of Bhopal were the chief patrons in this venture.

The journey from the idea of girl's school to its fulfillment was not easy for Sheikh Abdullah. He faced strong social disagreement; initially parents were not comfortable with the idea of sending their daughters to school, because they felt that school education was not necessary for girls (as mentioned above it was only limited to religious learning and basic knowledge). Another issue was of *purdah*, and for that Sheikh Abdullah made special arrangements and gave assurance to the parents that their daughters will be in a safer environment than in their homes. He made the arrangement of curtained palanquin (*doli*) to take girls from their home to schools, and within school strict *purdah* was maintained. Third problem was to arrange a female tutor. With the help of his wife he was able to arrange a teacher from Delhi, who agreed to join them only if they took her whole family along with her to Aligarh. With seventeen students

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31 Ibid., p. 225.

the girl's school was started in Aligarh, in October, 1906 and by 1909, the number increased approximately to 100.

The class division was very prominent even amongst the reformers who were fighting for social cause and claiming for the development of their community. It is to be noted here that schools for Muslim girls were mainly benefiting the professional and aristocrat class (*Ashrafs*), because those who raised the issue of Muslim women's education belonged to this category and they talked only about the education of *sharif* women (ladies from respectable families) and were not concerned about others. Nevertheless some schools were also established for the girls from lower classes, like, *Madarsat-ul Banat* (Muslim Girls School), a school founded by Abdul Haq in 1926 in Jalandhar which was especially meant for girls from lower classes. This school was maintained with the help of private donation and the funds collected by selling the handicrafts made by the students. The curriculum was quite similar to other schools opened for Muslim girls. Another important initiative taken for the education of lower class women was by Begums of Bhopal. Victoria School was established by Sikandar Jahan Begum in 1891, and Madrasa Bilqeesia was established by Nawab Shah Jahan Begum, especially for orphans and displaced (*nadaaro*). The Madrasa was for primary education while for higher studies girls were shifted to the Victoria School.

### **Spread of Muslim Women's Education through other mediums**

It has been already discussed that women's access to learning was limited only to religious instruction. With the change of time and growing number of educated Muslim men, the need for educated wife was raised by these educated men. They desired for women who could have religious knowledge as well prove to be better companions for them and, of course, good mothers for their children. Reformers realized that traditional home-based religious education was not enough for the desired 'ideal' women and also for the overall development of the community. There were many writers who contributed in this movement through their writing. Among them were those who felt the need to create a kind of literature which can fulfill the requirement of the 'ideal' women.



Author	Work (Type)
Syed Ahmad Dehlavi	<i>Rahat zamani ki mazedar kahaniyaan</i> (short stories) <i>Qissa-i Mihr Afroz</i> (Short Stories) <i>Lughat un-Nissa</i> ( Women's Dictionary) <i>Rasum-i Delhi</i> (a catalogue of Delhi traditions and culture)
Ashraf Ali Thanawi	<i>Behisti Zavar</i> ( Islamic book)
Mulavi Nazir Ahmad	<i>Miratul- Arus</i> (Novel) <i>Banat un-Naas</i> (Novel)
Altaf Hussain Hali	<i>Majalis un-Nissa</i> (Novel)
Bashiruddin Ahmad	<i>Husn-i Ma'asharat</i> ( Novel) <i>Islah -i Ma'ishat</i> (Novel)
Muhammadi Begum	<i>Shareef Beti</i> (Novel) <i>Khanadari</i> (Novel)

The content of this literature included household manuals, talk on Islamic law, stories through which etiquettes of *sharif* women were taught, basic knowledge of science and mathematics, tales of culture and traditions, manuals of letter writing, and practical knowledge of daily needs, etc. These writings were widely accepted and gained popularity. The popular acceptance of this type of literature represented the transition of opinion about content and objective of women's education. The objective still was to create better house wife or a good mother with a little more additions to old format, but not for the individual or overall development of a woman herself. Many of these writings and guiding manuals were accepted as school text books and included in the syllabus by the government.

During the colonial period journalism proved as a medium of expression for those women who lived behind the four walls of home due to prevailing orthodox custom of *purdah*. In the words of Gail Minault this Urdu journalism "changed the lives of thousands of *purdah*- observing women over the years by giving them a window on the world beyond the narrow walls of their *zananas*."<sup>32</sup> Later on, with the passage of time and through various initiatives by authors and women themselves, women from every class began to participate in these journals or weekly magazines by sharing their thoughts and ideas through letters.

32 C.M. Naim, "Prize – Winning Adab: A Study of Five Urdu Books Written in Response to the Allahabad Government Gazette Notification", Sumit Sarkar and Tanika Sarkar (ed.), *Women and Social Reform in Modern India A Reader, Vol.2*, Permanent Black, 2007, p. 71.

In 1887 *Akhbar un-Nissa* (women's newspaper) by Syed Ahmad Dehlavi was first in this line. It was not widely accepted and faced strong opposition. Later other writers joined the stream and a number of periodicals were started focusing on the cause of Muslim women's education and their rights. Important among these are Muhibb-i Hasan's *Mu'allim-i-Niswan* (The Women's Teachers), Mumtaz Ali and Muhammadi Begum's *Tehzin un-Niswan* (The Women's Reformer) and *Huquq un-Niswan* (Women's Rights), Sheikh Abdullah and Wahid Jahan Begum's *Khatun* (Gentle Women), Rashidul Khairi's *Ismat*, Mrs Khamosh's *Purdah Nashin* and *Sharif Bibi*, Maulana 'Qaiser' Bhopali's *Al-Hijaab* from Bhopal, many more like *Zebunnissa*, *An-Nissa*, *Nur Jahan*, *Awaaz-i-Niswan*, etc.<sup>33</sup> Initially the content of these Urdu periodicals contained the ideas related to household matters and women's rights in Islam, and also included the content which was required for daily life. But later these periodicals started incorporating the changing minds of the time and therefore tended to be more liberal. The developments in the field of women's education and activities and events related to these issues were given separate space in these journals to encourage women to express their opinion about their rights and to inspire them for education. Although, initially, the authors were cautious, their ideas were not widely accepted. Mumtaz Ali, for instance, faced opposition through different means for promoting the cause of women's education in *Tehzib un niswan*.<sup>34</sup>

### Women's Response

Initially due to the impact of patriarchal setup women also were not in favor of school education for women. There is evidence suggesting that due to prevalent prejudices regarding education, young girls used to hide their desire of learning from elderly women even within family. On the issue of school education not only men, women also opposed the idea by saying that if girls started going to school it would harm their family respect and honor. Later on the scenario became better but it took years to change the attitude of the society. Apart from male reformers within Muslims, the women of this generation actively participated for the cause of women's education as individuals or by forming groups. Wahid Jahan Begum and Muhammadi Begum are well-known for their contribution in establishing a school and editing a magazine with

33 Gail Minault, op. cit., pp. 105-157.

34 Gail Minual, Sayyid Mumtaz 'Ali and Tahzib un-Niswan Women's Rights in Islam and Women's Journalism in Urdu, Sumit Sarkar and Tanika Sarkar (ed.), *Women and Social Reform in Modern India A Reader*, op. cit., p. 84.

their husbands. Apart from this they made numerous efforts for the cause. In 1905 Wahid Jahan, with the contribution of her husband, organized a meeting of Muslim women to gain support for the agenda of Muslim women's education.

Rokeya Sakhawat Hussain was another female reformer who tirelessly worked for gender equality and took up social issues such as *purdah*, women's education and their rights. Her writings reflected her ideas "on the need to awaken women to their oppression and the role of education in this process."<sup>35</sup> Apart from her literary contributions, in 1909 she founded an institution for Muslim girls in Bhagalpur, Bihar. This school later on shifted to Calcutta in 1911. She was not in the favour of *purdah* and remained critical in her writings. Nevertheless, in her school special arrangements were made for *purdah* observing girls. This was perhaps to attract conservative parents adhering to *purdah*. The curriculum of this school initially included the learning of Arabic, Persian, Urdu, Bengali and mathematics. But later on, in 1930, the school adopted a regular secondary school curriculum with a basic knowledge of household skills, in addition to vocational training in nursing and handicraft.<sup>36</sup>

The Begums of Bhopal were also great patrons of education for girls, in their state and elsewhere. Sultan Jahan Begum who is the third in this line of women rulers, supported and provided special financial assistance to the educational institutions of Muslims.<sup>37</sup> She believed in the liberation of women through education and in 1903 she founded Sultania School for Muslim girls. The curriculum of these schools was similar to the above mentioned school.

The foundation of *Anjuman-e Khuwateen-e Islam* (All Indian Muslim Ladies' Conference) on 1<sup>st</sup> march, 1914 in Aligarh, was a result of the assemblage of educated Muslim women. This group promoted and took measures for the development of women's education. These *Anjumans* became a larger platform for women to get connected, to share ideas and make joint efforts for the cause.

During the early 20<sup>th</sup> century a group of educated and liberated women, who were against the *purdah* system, joined Atiya Faizi<sup>38</sup> to eradicate the age-old orthodox custom, one of the important impediments for the development of women's education

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35 Geraldine Forbes, *The New Cambridge History of India, IV. 2, Women in Modern India*, Cambridge University Press, 2004, p. 56.

36 Gail Minault, op. cit., p. 259.

37 Ibid., p. 186.

38 For more details of Atiya Faizi, see Gail Minault, ibid., pp. 268-269.

and liberation. These women under the leadership of Atiya Faizi attended an Educational Conference unveiled, and delivered a strong speech and demanded for equal rights for women.

## Conclusion

Here an overview has been given on educational status of Muslim women. Through investigating the past it can be said that efforts of reformers whether male or female were not able to transcend their ideas into practice. Though the objective of male reformers in regard of women's education was based on the idea of patriarchy, it somehow helped in the development of thought process among women instigating them for their rights.

Though various efforts were taken up by reformers for Muslim women's education, yet one could also notice several limitations in these endeavors. The educational reform among Muslims was urban centric and did not talk about the rural women and their education. The purpose of educating women was to create 'good mothers' or 'good wives' but not to make them intellectually equal to men, or to educate them for their own development. The educated women were to become better companions for the educated sons, capable of managing household duties and to provide better upbringing to the future generation. The fear, that in the absence of educated Muslim girls, their boys might get involved or get married with the women of other religion, in the long run, proved favorable for Muslim women.

The issue of class remained central to the reforms of Muslim women's education. The reformers who raised the issue of Muslim women's education were mainly *Ashraf* and they took initiatives for the education of women to preserve the *sharif* Culture. Efforts were made to save the '*sharif*' image even within the school by maintaining strict *purdah* and preaching morals and etiquettes of *Ashraf*. It was believed by the elite class that sending their daughters to schools will harm their status of respectability.<sup>39</sup> Their main objective was to educate them rather than preparing them to opt for professional career. Women going for training classes and vocational courses were looked down upon. Most of the schools which were established for girls during the period under discussion were identified on the basis of class or group of Indian Muslims.

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39 Gail Minault, op. cit., p. 225.

It can be easily discerned that there was a difference in thinking and approach among males and females who worked for the cause of Muslim women's education. The concern of male reformers was for the welfare of the society through creating 'good mothers' rather than intellectual development of women to attain equality. Whereas, the women reformers raised the issue of modernization of Muslim women's education, they also demanded for their rights, freedom and equality, though on limited scale.

## CHAPTER II

## **Chapter II**

### **GOVERNMENT POLICIES AND INITIATIVES IN THE POST INDEPENDENT INDIA**

The relevance of education in modern democratic set-up is significant. The education has been one of the major issues among the social and political reformers in colonial India. Education plays a decisive role in shaping the socio-economic and political ideologies. It not only creates value system reinforcing specific political ideology, but also shapes the ideological formulations of the state. Scholars have argued that the system of knowledge and power are inextricable, where who holds power determine the structure of education system. It also needs to be noted here that education also tends to serve economic needs and therefore, skill based education aims to serve market. Whereas value based education aspires to strengthen notions of nation building, civil liberties and rights, social responsibility and constructing personalities in accordance with these objectives.

It was stressed that education plays an important role in the national development and was also one of the major concerns for the government of free India. One of the objectives of the planning was to provide better educational opportunities to the marginalized sections of the society. The present chapter attempts to locate the initiatives taken up by the state for the educational betterment of women in general and Muslim women in particular in post independent India. It will be interesting to trace that how major shifts in the approach of planning process is making its impact on state's educational concerns and proclaimed objective of the upliftment of oppressed classes.

It is a well-known fact that major shift in the development discourse has been from welfare to development and from development to empowerment. During welfare approach which lasts till sixth five year plan, women were seen as passive beneficiaries of development by the planners. In the sixth five year plan, a separate chapter on women and development was adopted, and from then onwards, women were seen as active participants in the developmental process.

In the direction towards change in state's policy approach, the Ninth five year plan acted as a major landmark. It was during the Ninth five year plan that the

government formally adopted 'Women's Component plan' stating that 30% of the funds shall flow from the general development sectors to women- specific sectors. With the introduction of the concept of gender budgeting, the planning approach shifted from development to empowerment. In this backdrop, this chapter aims to explore initiatives taken up by the state specifically to the cause of Muslim women's education. Apart from five year plans (from I to XII) some major policies and programs are also examined such as National Policy of Education, 1968 & 1986, Plan of Action 1992 etc.

### **Nehruvian Era and Women's Education**

After independence Pandit Jawahar Lal Nehru became the first Prime Minister of India. "In the 1950s the vision of development articulated by the Indian government led by Nehru and Congress party was not only socialist and nationalist but also technocratic and paternalistic". Nehru's vision for the development of India was very much affected by the history of the west and emphasized that "an independent India could simultaneously industrialize, maintain constitutional democracy and direct economic and social redistribution."<sup>1</sup> However, by the mid 1960s, it became clear that the beneficiaries of national development were the private, commercial and industrial groups and bureaucratic and professional elite directly or indirectly connected to the political leadership rather than the majority of the population.<sup>2</sup>

Nehru's ideals about the role of education, is reflected in his speech at Women's College in Madras on January 22, 1955. In his speech, he asserts that "Education has mainly two aspects, the cultural aspect which makes a person to grow and the productive aspect which enables a person do things. Everybody should be a producer as well as a good citizen, and not a sponge on another person even though the other person may be one's own husband or wife." It can be said that both men and women have the right to receive education and participate as active citizens in democratic setup.

He further states, "If you educate the women probably men will also be affected thereby, and in any case, even children will be affected. For every

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1 Devleena Ghosh, 'Water Out of Fire: Novel Women, National Fictions and the Legacy of Nehruvian Development in India', *Third World Quarterly*, Vol. 22, No. 6, The Post-Cold War Predicament, December, 2001, p.952.

2 Ibid.



educationist knows that the formative years of a person's life are the first seven or eight years... Obviously it is the mother who counts most of all. Therefore, the mother who has been well trained in various ways becomes essential to education. Therefore, it is necessary for women to be educated, if not for themselves, at any rate for their children.”<sup>3</sup> One could easily sense paternalistic approach in Nehru's ideology, where women need to be educated to train and build personalities of their children. However, reliance on women's education as a necessity is evident in Nehru's view point. It also reminds us pre-independent influence of utilitarian ideology on Nehru's thoughts, where it was argued that the cause of India's weakness lies in its mothers' enfeeblement.

The concern of government for education is reflected in the objective of National Policy on Education 1968, where education is seen as a 'factor vital to national progress and security'<sup>4</sup>

During Nehruvian period various efforts were made to improve the educational system through appointment of different committees, commissions and formulation of several policies. Few such significant initiatives are given below:

**University Education Commission (1948-49)-** After independence, it was the first action taken by the government to systematize the educational system. Under the chairmanship of Dr. S. Radha Krishnan the commission stated, that “there cannot be an educated people without educated women. If general education had to be limited to men or to women, that opportunity should be given to women, for then, it would most surely be passed on to the next generation.”<sup>5</sup> While analyzing the then educational system, it mentions that educational system is totally male oriented, and does not include the requirement of women. The kind of education women receive does not make them capable to cope up with the challenges of their daily life. However,

3 Rajendra P. Singh, '*Nehru on Education*', Sterling Publishers, (P) Ltd, 1st Edition, Jallunder, 1966, p.36.

4 This excerpt is from National Policy on Education 1968, which has been attached with '*The National Policy on Education 1986*', Ministry of Human Resource Development, Government of India, New Delhi, 1998, p.38.

[https://www.google.co.in/url?sa=t&rct=j&q=&esrc=s&source=web&cd=4&cad=rja&uact=8&ved=0CDUQFjAD&url=http%3A%2F%2Fwww.ncert.nic.in%2Foth\\_anoun%2Fnpe86.pdf&ei=cVuaVf3nFIG3uAT48oqlCQ&usg=AFQjCNFyhhWzErq9vwvXR8tBQUjjUTMzZg&sig2=Os7qwntD9\\_i2FdIU1DujQ](https://www.google.co.in/url?sa=t&rct=j&q=&esrc=s&source=web&cd=4&cad=rja&uact=8&ved=0CDUQFjAD&url=http%3A%2F%2Fwww.ncert.nic.in%2Foth_anoun%2Fnpe86.pdf&ei=cVuaVf3nFIG3uAT48oqlCQ&usg=AFQjCNFyhhWzErq9vwvXR8tBQUjjUTMzZg&sig2=Os7qwntD9_i2FdIU1DujQ)

5 Usha Nayar, '*An Analitical Study of Education of Muslim Women and Girls in India*', New Delhi, October, 2007, (Courtesy: Ministry of Women and Child Development), [www.Jeywin.com](http://www.Jeywin.com)

keeping in mind the traditional role of women as home maker, the commission suggested that women should be given the same educational opportunities as men. Therefore, if required, women could also pursue independent careers of their own choice. Teaching and nursing were considered as the most suitable career for women at that time. It was suggested that courses like home economics, teaching, nursing and fine arts should be included especially for women.

The Commission gave various recommendations to improve the educational status of women and thus bring equality. Some of the relevant recommendations are following:

- It recommends for intelligent educational guidance for both men and women, to make them clear about their interest in education especially in case of women.
- “Women’s and men’s education should have many elements in common, but should not be, in general, identical in all respects”<sup>6</sup>. With regard to educational facilities at higher level the commission suggested co-education.
- No curtailment in educational opportunities for women.
- Women teachers should be paid same salaries as men teachers for equal work.

**The Secondary Education Commission (1952-53):** To examine the prevailing secondary education system, a commission was setup under the chairmanship of Dr. A. Lakshmanswami Mudaliar. “It had no separate chapter on women’s education but was gratified to see women joining faculties of engineering, agriculture, medicine or commerce. In fact, there were few women who were enrolled in engineering, agriculture and commerce. While insisting that women should be given the same education as boys, the Commission laid special emphasis on the teaching of Home Science to girls as it would prepare them for life after school.”<sup>7</sup> One could easily sense that through education, gender division of labour was being reinforced, where women were seen confined to the domestic domain. Women were educated, but with a specific motive, i.e., ‘to prepare them for life after school’. It is interesting to note that this might be viewed as an extension of ‘new patriarchy’, where ‘limited and

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<sup>6</sup> Ibid.

<sup>7</sup> Aparna Basu, ‘A Century and a Half’s Journey: Women’s Education in India, 1850s to 2000’, (ed.) D.P. Chattopadhyaya and Bharati Ray, *History of Science, Philosophy and Culture in Indian Civilization* Vol. IX, Part: 3, Women of India: Colonial and Post Colonial Periods, Sage Publications, New Delhi, p.196.

controlled emancipation of wives' was all that was considered important by the nationalist discourse, and that too as a mode of assertion of patriarchal control within the inner domain.<sup>8</sup>

With regard to women's education, the commission stated that "at the present stage of our social evolution, there is no special justification to deal with women's education separately. Every type of education open for men should also be open to women"<sup>9</sup>. It supported co-education but also recommended that the government should establish separate schools for girls, wherever such demand was made.

**The National Committee on Women's Education (Durga Bai Deshmukh Committee) (1958-59):** In its report, the committee viewed women's education as a major problem which needs to be tackled by taking bold and determining efforts by the government. It made several recommendations to improve the educational status of women. These recommendations include: a special unit under Ministry of Education to look into the problems of women's education manage funds for its improvement, establishment of a national council for girls and women's education, measures to eradicate gender gap in education. The committee also asked to take special measures with regard to the development of women's education, such as, more female teachers should be appointed, separate schools for girls, special arrangements to fulfill the need of female students and teachers in school, separate toilets and hostels for girls and teachers. The construction of more hostels for girls, and the provision of study female material and uniforms free of cost were also included in the list of special measures. Special recommendations were made in favour of vocational and professional education for women, and the stress was put on the establishment of vocational training centers for women. A provision was made to provide scholarships to encourage female students to opt for professional courses at university level. Condensed courses were also initiated especially for women, who had to drop their schooling in between due to various reasons.

**The Hansa Mehta Committee on Differentiation of Curricula for Boys and Girls (1962-64):** A committee was appointed by the National Commission for Women's

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8 Partha Chatterjee, 'The Nationalist Resolution of the Women's Question', Kumkum Sangari and Sudesh Vaid (ed.), *Recasting Women Essays in Indian Colonial History*, Kali for Women, New Delhi, 2010, p. 235.

9 Usha Nayar. Op. cit.

Education under the Chairmanship of Smt. Hansa Mehta to examine the problems, and make suggestion related to curricula for girl students at all stages. The committee proposed a common curriculum for boys and girls up to the primary and middle school stage. "It even suggested the inclusion of home science in the core curriculum for boys and girls in elementary schools to counteract traditional stereotypes regarding feminine and masculine tasks."<sup>10</sup> At secondary stage, it suggested to adopt diversified curricula to meet the needs of all adolescents. Courses should be introduced like home science, fine arts, and music for girls, but it should be optional, not compulsory for them. Attempts were made to increase vocational courses at secondary and higher stage, for both men and women. The appointments of female teachers at secondary or university level were given more emphasis to enhance the enrollment of girls.

**Bhaktavatsalam Committee (1963-64):** To investigate the cause behind the lack of public support for women's education and to suggest measures for its improvement, another committee was set up by the National Council for Women's Education (NCWE), under the chairmanship of M. Bhaktavatsalam in 1963-64. The recommendations made by the committee to fulfill the given task is much similar to the suggestions given by the earlier committees, such as establishment of more schools for girls, suitable accommodation for girls and teachers, supplying of mid-day meal and free school uniform and study material, etc. The committee suggest a two way strategy for the educational development of women, firstly "to emphasize the special programs recommended by NCWE, and secondly, to give attention to the education of girls at all stages and in all sectors as integral part of the general programs for the improvement of education."<sup>11</sup>

**The Education Commission (Kothari Commission) 1964-66:** Under the chairmanship of D.S. Kothari, the commission reviewed the educational system in detail and found the distressed condition of women's education. To fill the existing gender gap, and to improve the educational status of women, the commission endorses recommendations and suggestions made by the earlier committees. It suggests for the subsidized transport for girls to encourage their enrollment.

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<sup>10</sup> Aparna Basu, *A Century and a Half's Journey: Women's Education in India, 1850s to 2000*, op. cit., p.196.

<sup>11</sup> Usha Nayar, op. cit.

Vocational training and short terms vocational courses were started especially for those girls who had to leave their education in between. It also emphasized the need to link the higher education with employment.

**National Policy on Education 1968:** “It aimed to promote national progress, a sense of common citizenship and culture, and to strengthen national integration. It laid stress on the need for a radical reconstruction of the education system to improve its quality at all stages, and gave much greater attention to science and technology, the cultivation of moral values and a closer relation between education and the life of people”<sup>12</sup>. The policy stated that strenuous efforts should be made to provide free and compulsory education up to the age of 14, in accordance with the then Article 42 of the Directive Principles of State Policy. With regard to girl’s education, the policy stated that “education of girls should receive emphasis not only on the grounds of social justice, but also because it accelerates social transformation.”<sup>13</sup> It was mentioned that to bring equality in educational facilities, strong efforts should be made for rural and backward areas and also for backward classes and tribes. On the issue of minority education, the policy states, “every effort should be made not only to protect the rights of minority but to promote their educational interest.”<sup>14</sup>

Taking in consideration the recommendations and measures of above mentioned committees and commissions it appears that some of these committees and commissions took steps to focus on the need of women’s education and to bring gender equality. However, we do come across evidence where gender stereotyping was propagated by some of the committees and commissions, and most of these were found to be present in the earlier phase of post-independent period. Apart from these committees and commissions, the five year plans are also significant in enhancing our understanding of the state’s approach with regard to the issue of women’s education.

### **Five Year Plans and Women’s Education**

Planning was conceived in a manner in which even while it was concerned with poverty and inequality, it did not curtail the growth of market forces. Planning in

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12 ‘*The National Policy on Education 1986*’, Department of Education, Ministry of Human Resource Development, Government of India, New Delhi, 1998, p.2.

13 National Policy on Education 1968, op. cit., p.41.

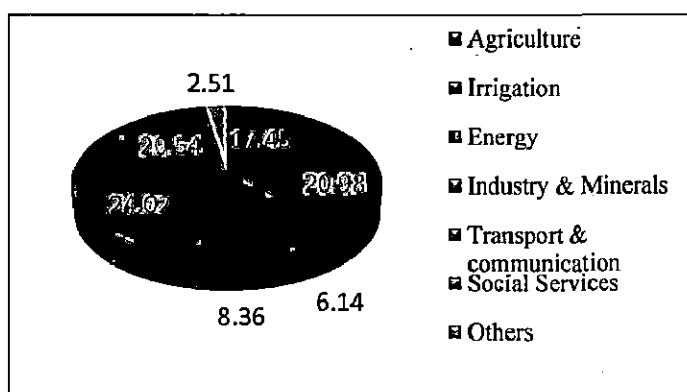
14 Ibid., p.44.

a 'mixed economy' was, therefore, vastly different from socialist planning.<sup>15</sup> Development planning evolved out of the understanding that the state was charged with the duty of taking care of all its citizens. Development planning is a rather recent aspect of governance by the modern state.<sup>16</sup>

### First Five Year Plan (1951-56)

In March 1950 the planning commission was set up with the aim to have a planned development in India. The first five year plan came in 1951 with a total budget of 2069 crores rupees. It mainly focused on the development of the primary sector, and the most important feature of this phase was the active role of the state in all economic sectors and improvement in the living standards of peoples. As reflected in Figure-1, around 70% of the total budget was allotted to irrigation (24.02%), transport and communication (20.98%) and social service (23.05%) sector. In the remaining 30%, the major portion, i.e. 17.45% was received by agriculture. The plan stated that to make growth in educational system, it is important to ensure the advancement and improvement in important spheres such as infrastructure, curriculum, number of schools, number of trained teachers etc.

**Figure 1: Budgetary Outlay of I Five Year Plan**



Source : First Five Year Plan.

In the First five year plan, the social service sector was further divided into sub-sections which included education and other social welfare programs. The budget allocated to the social service sector in the first plan was 442 crore rupees that consist 20.54% of the total budget. The expenditure for education was 169 crore rupees, i.e.

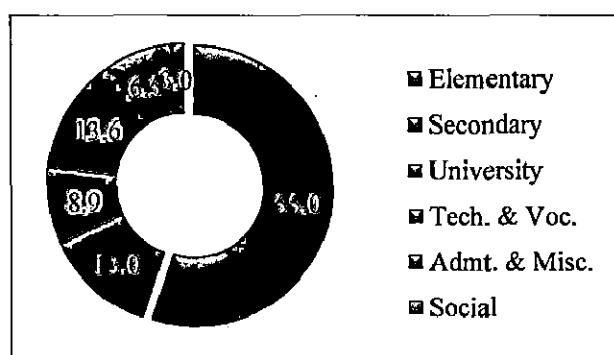
<sup>15</sup> U. Kalpagam, 'Labour and Gender: Survival in Urban India', Sage Publication, New Delhi, p. 26.

<sup>16</sup> Ibid, p. 30.

35.42% of the social sector and 8.16 of the total budgetary allocation of the First Five Year Plan.

Within the total budget allotted to education, the major portion i.e. 55.03% was given to elementary education. At the time of independence the literacy rate was very low in India, and education was viewed as one of the main instruments for the overall socio-economic development of the nation. To improve the literacy rate, the Constitution of India directed the state to provide free and compulsory education to all up to the age of 14, within the 10 years of target period. The second highest share was assigned to technical and vocational education as depicted in Figure-2. The emphasis on increasing facilities for technical education was to fulfill the need of the country's development through employment generation reflecting the approach of the plan that benefits of growth would trickle down to all the sections of the society. It becomes important to note here that at the time of independence, though compulsory education was initiated, but women's empowerment was nowhere in the scene. It needs to be mentioned here that consumption of a policy made for product distribution depends on depends on how that policy is received by different segments of society, i.e., on the basis of class, caste, sex etc. Increase in dropout indicates that socio-religious factors seem to be responsible as the governmental services are availed differently by different sections of society. It also seems significant to note that at this time education was not seen as an agency of individual development and empowerment.

**Figure 2: Division of Expenditure within Education Sector of I Plan**



Source: First Five Year Plan

The first plan viewed education as a tool for successful development, but also acknowledged the fact that, regional differences exist in educational level and women's education was comparatively neglected in the past. Education of women was seen as an instrument for social welfare by the planning commission. It stated, "it

is now universally recognized that in the management of the household, in bringing up children, in the field of social service, in nursing and midwifery, in teaching, especially in elementary schools in certain crafts and industries like knitting, embroidery etc., and in the field of fine arts, women have, by instinct, a better aptitude. This does not, however, mean that women should, whatever be their individual aptitudes and ambitions, be confined to these few spheres. They must have the same opportunities as men for taking to all kinds of work and this pre-supposes that they get equal educational facilities so that their entry into the professions and public services is in no way prejudiced.”<sup>17</sup> The Central Social Welfare Board was setup in 1953 to promote welfare through voluntary organizations, charitable trust and agencies.

One of the recommendations was encouraging parent’s consciousness for sending their daughters to schools, and for this target, voluntary organizations were seen as active agents. Special facilities were made to meet the needs of women above the age of 11, who could not complete their education due to various socio- economic reasons. Provisions were made for them to complete their education, and to appear in exams privately even at secondary level. Emphasis was on co-education and establishment of more girls schools to increase their enrollments. But the plan remained silent on the issue of education of rural and poor women.

**Table 1: Progress in I Five Year Plan**

Educational Level (Age Group)	Primary (6-11)			Middle (11-14)			Elementary (6-14)			Secondary (14-17)		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
I Plan (1950-51)	59.8	24.6	42.6	22	5	14	45.9	17.5	32.1	8.7	1.8	5.3
(1955-56)	69	33	51	30	8	19	57	25	40	12.8	2.6	7.8
Increase Growth	9.2	8.4	8.4	8	3	5	11.1	7.5	7.9	4.1	0.8	2.5

Source: Second Five Year Plan

The table 1 shows the progress made during the First five year plan. It is evident from the table that to some extent the progress has been made to reach the goal of free and compulsory education for all as declared by the Constitution of India. As the table indicates that the percentage of the girls’ students is very less in comparison to boys at every level, comprising not even half of the total. It is clearly

<sup>17</sup> *First Five Year Plan*, Planning Commission, Government of India, Chapter 33, Para.103.  
<http://planningcommission.nic.in/plans/planrel/fiveyr/welcome.html>



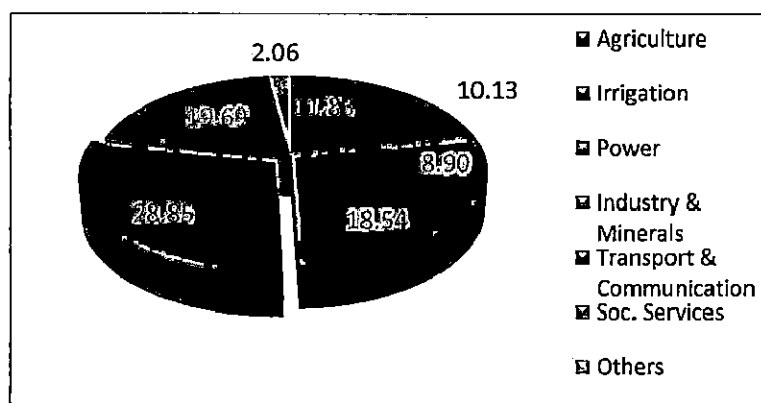
visible that the number of students started declining as the level of education increases. The condition is more vulnerable in case of girls, as while moving towards the secondary level, the enrollment is only 1.8 % of the total girls belonging to 14-17 age groups. The table also shows an increased gender gap with the increasing educational level. However, within the period of five years we found an improvement in the number of students at different levels of education, but a visible difference exist in share of male and female students. Only 2.6 % of the girls were able to reach at secondary level as compared to 4.1% boys. There were many socio- economic factors responsible for the gender gap, and decline of percentage for both girls and boys at various levels.

Another focal point within educational sector is the institutional framework. The number of institutions that were setup includes primary, secondary and higher secondary schools and engineering and technological institutions. At the end of the first plan, five Indian Institute of Technology were established, and University Grants Commission was established for strengthening higher education system. During initial years the number of women enrolled in the IITs is not available; this might be due their insignificant presence. The focus on the expansion of higher education system indicates the efforts on the part of the government to develop self-reliant economy. Education was not seen as an agency to enhance individual capabilities and potentialities. Where education was not provided with the objective of constructing capable and rational individuals, women could not challenge existing social norms. Therefore, removing obstacles in the path of exercising women's agency was not state's objective during this period.

### **Second Five Year Plan (1956-61)**

The second plan came in 1956 with a total budget of 4,600 crore rupees. The plan mainly focused upon the industries and the development of public sector. Figure 3, shows the percentage of distribution of the total expenditure within various sectors. One notices an increase of almost 10% in the budgetary allocation in the industrial sector. On the other hand the share of the social sector has declined from 20.54% in first plan to 19.69% in the second plan. This reflects that, the state is focusing more on industrial growth while leaving behind other sectors of development.

**Figure 3: Budgetary Allocation of the II Plan**

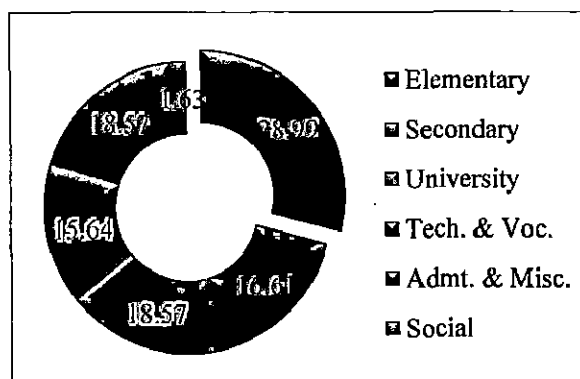


Source: Second Five Year Plan

The total budget of the social service is 945 crore rupees, consisting of 19.69% of the total outlay. Within the social service, education received 307 crore consisting of 29.40% share in social sector and only 6.67% of the total budgetary allocation. The share of education has decreased from the first plan. The second plan viewed education as an important element for economic development. It stated, "The plan emphasis largely on basic education, expansion of elementary education, diversification of secondary education, improvement of standards of college and university education, extension of facilities for technical and vocational education and the implementation of social education and cultural development programs".<sup>18</sup> Despite its proclaimed focus on the expansion of education system at all levels, the decrease in the budgetary allocation reveals a contradictory picture, somehow depicting the neglect on the part of state initiatives (see Figure 3). However, we found an accretion of 10% (Figure 4) in the University education indicating that the focus of government was on professional and industrial development, whereas elementary education was neglected. One could also clearly gauge that education as an instrument of social change was not promoted; rather employment generation was the target of the state.

<sup>18</sup> *Second Five Year Plan*, Planning Commission, Government of India, Chapter 23, Para. 2. <http://planningcommission.nic.in/plans/planrel/fiveyr/welcome.html>

**Figure 4: Division of Expenditure within Education Sector of the II Plan**



Source: Second Five Year Plan

The educational growth during the second plan is indicated in Table 2. It represents the estimated percentage of number of students at elementary level. It is visible that the status of girls' education was far behind at both primary and middle level in comparison to boys. However, even in case of boys the percentage decreases in the age group of 11-14. It is important to notice here that the state's approach is biased as far as girl's education is concerned. The target to achieve by the end of the second plan reflects a gender bias on the part of the government. In case of girl's education, the state aims to enhance the ratio only by 7%, whereas in case of boys, the objective is to increase the ratio by 17% at primary level. At middle level the increase in target remains 2% for girls and 6% for boys.

**Table 2 : Growth during II Plan**

Educational level	1955-56 Estimates			1960-61 Targets		
	Boys	Girls	Total	Boys	Girls	Total
Primary (6-11)	69	33	51	86	40	63
Middle (11-14)	30	8	19	36	10	23
Elementary (6-14)	57	23	40	70	28	49

Source: Second Five Year Plan

The Table 2 also reflects wastage (drop out)<sup>19</sup> at primary level, more than 50% of the total students drop out after completing the four years of education. As mentioned in the plan, the wastage is more in case of girls. Out of 33% girls at

<sup>19</sup> The term wastage was used in the plan, and it can also be seen as dropout. It was defined within the plan as "out of 100 pupils who join the first class at school scarcely 50 reach the fourth class, the rest dropping out before completing four years at school, which is regarded as the minimum period for providing permanent literacy".

primary level, only 8% continue their education further. The plan thus needs to increase effort at secondary level to improve the situation. Improvement in the quality of teachers and teaching techniques were seen as a remedy of this problem by the planning commission. Within the plan, it was noticed that low ratio of girls' education is due to various social prejudices against them. Special methods were adopted to improve their educational status, and generate awareness among parents to send their daughters to schools. Provisions were made for separate school for girls, where co-education was not accepted. Another effort was to educate parents, so that they may understand the importance of education. Lack of female teachers is another obstacle in their development process. Efforts were made to increase the number of trained teachers, and special facilities were provided to them, like housing facilities in rural areas, part-time employment to attract married women to teaching as profession, etc. These are some of the initiatives started by the central or state governments to improve girls' enrollment and the presence of female teachers, such as condensed course for adult women, refresher courses, stipends for students to opt teaching as career. An amount of 12 crore rupees was assigned for scholarship, and provisions were made especially for students belonging to ST, SC, and backward classes. For girls, who drop out at secondary level due to distance and other factors, more hostels were proposed to be established. The development of Mahila Mandals was encouraged for women at grass root level. The Central Social Welfare Board was established during first plan, which has assisted 2128 institutions, of which 660 are women welfare institutions, 591 child welfare institutions, 151 institutions serving handicapped persons and delinquents, and 726 institutions were engaged in general welfare work in the second plan.

Table 3 and 4 display the development in educational institutions during the first two plans, and target to be achieved till the end of second plan. It comes out from the analysis of both the tables, that during the First plan the major growth was made at Primary, Secondary and Engineering institutions. While the Second plan mainly focuses on the development of institutions providing higher and professional education. It might seem that purpose education was not seen as an agency to create equitable society and self-consciousness among individuals; rather the focus was on promoting market oriented education system.

**Table 3 Institutional Development during I and II Plan**

Educational levels	I Plan	II Plan (estimated)	(target)
Primary/Junior Basic	2,09,671	2,74,038 (30.7)	3,26,800 (19.3)
Junior Basic	1,400	8,360 (497.1)	33,800 (304.3)
Middle/Senior Basic	13,596	19,270 (41.7)	22,725 (17.9)
Senior Basic	351	1,645 (368.7)	4,571 (177.9)
High/Higher Secondary	7,288	10,600 (45.4)	12,125 (14.4)
Multipurpose Schools	-	250	1,187 (374.4)
High Schools to be upgraded to Higher Secondary Schools	-	47	1,197 (2446.8)
Universities	26	31 (19.2)	38 (22.6)

Source: Second Five Year Plan

Note: The figures in parenthesis represent the percentage of the increase from the previous plan

**Table 4 Progress in Engineering and Technical Education**

Educational levels	I Plan	II Plan (estimated)	(target)
<b>Engineering</b>			
Degree level	41	45 (9.8)	54 (20)
Diploma level	64	83 (29.7)	104 (25.3)
<b>Technology</b>			
Degree level	25	25 (00)	28 (12)
Diploma level	36	36 (00)	37 (2.8)

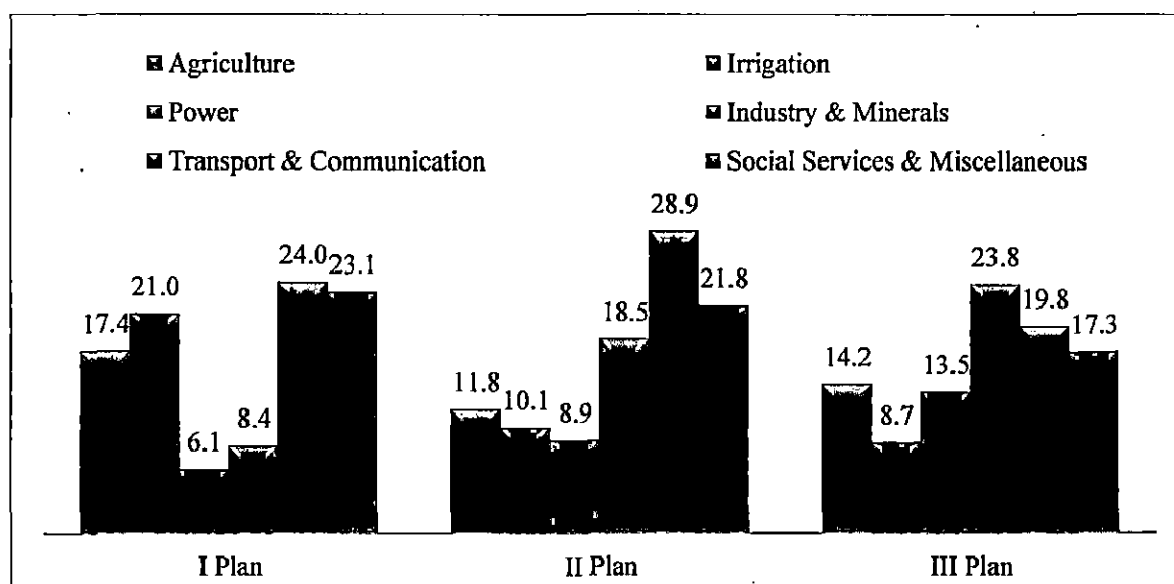
Source: Five Year Plan

Note: the figures in parenthesis represent the percent of the increased in numbers from the previous plan

### Third Five Year Plan (1961-65)

The third five year plan emphasizes on long term development. The increase in agricultural production and industrial and power development are the main focus areas as reflected in the figure. The total budget of the third plan is 7500 crores.

**Figure 5: Budgetary Allocation of Five Year Plans during Nehruvian Period**

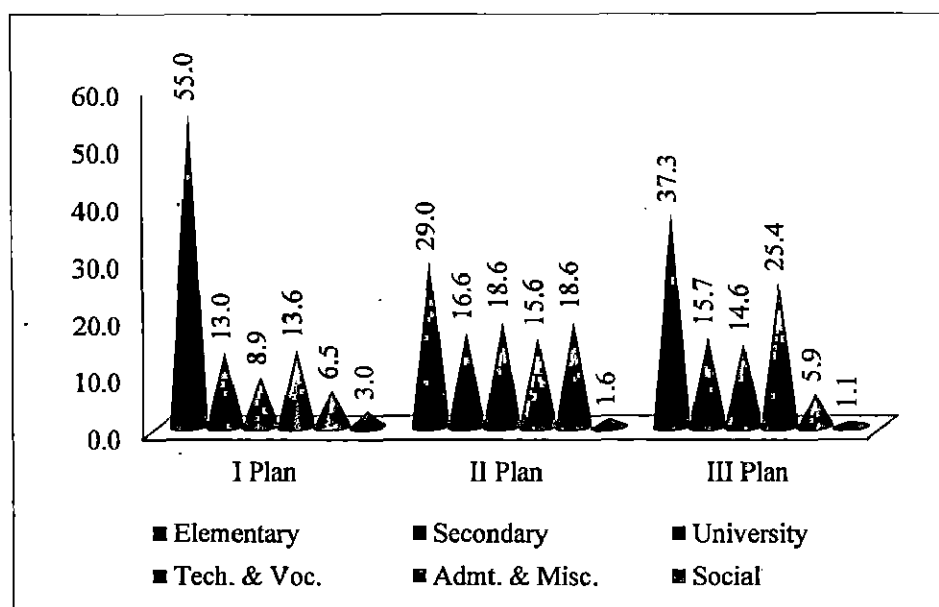


Source: Respective Five Year Plan

Figure 5 display a comparative picture of the difference in budgetary allocation of the first three plans of the independent India. Within the Nehruvian period, the total budget was divided into six broad section i.e. agriculture, irrigation, power, industry and minerals and social services. In First and Second five year plan, the major focus within the total budget was on transport and communication, in the Third Plan priority was given to industrial development.

In the third plan the expenditure on social service sector has again declined with around 4% from the second plan, and received only 17.3% share of the total outlay, i.e. an amount of 560 crores. If we look at the expenditure allotted to educational sector, we find that it is 43.07% within the total expenditure of social sector and 7.47% share in total budgetary outlay of the Third. Five Year Plan, depicting an increase from the previous plan. Figure 6 gives an idea about how the changes arose in the approach of the government regarding education. It is clearly visible that, emphasis on technical and vocational education is increased from the first to third plan. However, the Constitution of India proclaims to provide free and compulsory education for all, but the policy makers have ignored the importance of elementary education. Here, one can easily observe the dominance of Nehru's socialist ideology that focuses on science, technological education and industrial development. Leaving behind the need of the masses, the development was limited to the elite section of the country.

**Figure 6 : Budgetary Allocation within the Educational Sector of First Three Plans**



Source: Respective Five Year Plans

In third plan education was considered as the single most important factor for rapid economic and technical growth, and it also helps in creating a social order through values of freedom, social justice and equal opportunity. One notices emphasis being given on value education as it was stated that the aim of the education should be to develop both skill and knowledge, and strengthen national integrity. However, the shift towards value education appears to be merely rhetoric, as more emphasis was laid down on the expansion of scientific education at secondary and university level. It was mentioned in the third plan that at secondary level, “the standard of science education has to be raised to a level which will effectively support the future scientific advance of the nation”.<sup>20</sup>

The plan emphasizes the need of expanding educational efforts to reach every home and make education as a focal point of planned document. The main stress was on increasing facilities to provide education to all children of 6-11 age groups. In the 1961 census male literacy was found to be 34%, nearly three times higher than female literacy of 13%. Consequently, the plan concentrated special attention to reduce this gap and to increase girl’s enrollment at various stages up to university level. Although, the gap has reduced to some extent but a lot was required to be done.

<sup>20</sup> *Third Five Year Plan*, Planning Commission, Government of India, Chapter 29, Para. 26. <http://planningcommission.nic.in/plans/planrel/fiveyr/welcome.html>

Suggestions were made by the National Commission for Women's Education (NCWE) for the promotion of girls education up to secondary level, that includes "the provision of quarters for women teachers, special allowances to women teachers working in rural areas, condensed educational courses for adult women so as to enlarge the supply of women teachers, stipends for women teacher trainees, attendance prizes and scholarships, appointment of school-mothers in co-educational institutions and provision of the necessary amenities."<sup>21</sup> Special measures were suggested to urge parents for continuing education of their children specially girls.

Lack of trained teachers is one of the main reasons resulting in wastage, less enrollment and dropout. Within the third plan, training of teachers was given importance to improve the quality of teaching. The third plan sets target that the numbers of trained teachers should be increased up to 75%.

At university level, the numbers of girls enrolled were less in comparison to boys. In 1955-56, it was 13% and in 1960-61 female students consist only 17% of the total enrollment in Indian universities. To increase women's enrollment, the second plan initiated courses of 'women's interest' such as home science, music, drawing, painting, nursing, and so on. During the period of second plan, special assistance was provided to women's colleges and hostels by University Grants Commission. One can easily discern apathy towards women's education as the stereotypical and prejudiced attitude seemed to be dominant in state's approach. Social constraints were even more stringent as women were not seen as breadwinners; rather their primary role was as child bearing and child-rearing. Therefore, they need to be trained in specific disciplines such as home science etc. This approach of state further acted as hindrance for women's empowerment as the gulf between the public and private sphere was more widened, and women were more constrained to private domain.

The third plan continued these facilities and with regard to increase women's enrollment, special scholarship was continued for women students. An amount of Rs. 175 crores were devoted to girls' education, within the budgetary allocation of social sector, of which 114 crore rupees for primary and middle school education were allocated. The recommendations made by NCWE also emphasizes on "creating

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21 *Third Five Year Plan*, Planning Commission, Government of India, Chapter 29, Para. 11.  
<http://planningcommission.nic.in/plans/planrel/fiveyr/welcome.html>



suitable conditions for encouraging parents to send their daughters to schools, educating public opinion, increasing the number of women from rural areas who will take up the vocation of teaching and inducing women from urban areas to accept posts of teachers in rural schools. It is proposed to evaluate carefully from year to year the progress made in implementing the programs for girls' education and to take such further measures as may be needed for realizing the targets set for the Third Plan."<sup>22</sup> It was observed that large number of girls was out of school and left their education incomplete. With regard to women's education Central Social Welfare Board sanctioned more 600 courses under the scheme of Condense courses for adult women.

**Table 5: Educational Growth during the First Three Five Year Plans**

Educational Level	Primary (6-11)				Middle (11-14)				Elementary (6-14)				Secondary(14-17)			
	Boys	Girls	Gender Gap	Total	Boys	Girls	Gender Gap	Total	Boys	Girls	Gender Gap	Total	Boys	Girls	Gender Gap	Total
I Plan (1950-51)	59.8	24.6	35.2	42.6	22	5	17	14	45.9	17.5	28.4	32.1	8.7	1.8	6.9	5.3
II Plan (1955-56)	69	33	36	51	30	8	22	19	57	25	32	40	12.8	2.6	10.2	7.8
Target	86	40	46	63	36	10	26	23	70	28	42	49	-	-	-	-
III Plan (1960-61)	80.5	40.4	40.1	61.1	34.3	10.8	23.5	22.8	65.4	30.6	34.8	48.5	18.4	4.2	14.2	11.5
Target	90.4	61.6	28.8	76.4	39.9	16.5	23.4	28.6	73	46.1	26.9	59.5	23.7	6.9	16.8	15.6

Source: Third Five Year Plan

Table 5 represents the percentage of the students of the total number of children of same age group at different educational level. It signifies dropout at middle and secondary level in every three plan and one notices major dropout is at middle level. However the percentage of the students has increased from first to third plan but irony lies in the fact that gender gap also increased simultaneously. As per the data provided by five year plans, an interesting fact came out in this analysis that, while setting the target, the policy makers considered it important to increase the numbers of both male and female students. They were not concerned about reducing the gender gap and bring equality among them.

The institutional growth during the first and second plan (1951-61) was found to be about 73% in total number of schools, in which the increase at primary level was

<sup>22</sup> Ibid., Para. 40.

63%, at middle level it was 191% and 128% in high schools. In 1957-59 the All India Educational Survey was done, and it revealed remarkable urban-rural gaps in the distribution of educational facilities. In the third plan efforts were taken to improve this situation and avail necessary amenities for all. The number of trained teachers is not satisfactory till the end of second plan, although, there percentage has increased at every level, as displayed in the Table 6. Provisions were also made in third plan to increase the proportion of trained teachers' up to 75% in each category.

**Table 6: Number of Trained Teachers**

<b>Educational Level</b>	<b>I Plan (%)</b>	<b>II Plan (%)</b>	<b>Increase</b>
Primary	59	65	6
Middle	53	65	12
High School	54	68	14

Source: Third Five Year Plan

The number of students and institutions at university level has increased significantly during the period one decade (1951-61) as represented in Table: 7. The target set by the third plan is to increase the number of enrollments up to 4 lakhs at university level, and it was aimed that about 60 % of them should opt for science subjects. The target to increase enrollment of science students set by the state reached just double from second to third plan. It is clearly evident that the emphasis within the plan's approach was more on science education. Third plan's stress on technological and R& D (Research and Development) gets clearly evident in the language of the plan, which stated, "educational programmes in the field of engineering and technology and craftsmen training, which are designed to help in building up the trained technical personnel required for schemes of industrial development, teaching, and research".<sup>23</sup>

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<sup>23</sup> *Third Five Year Plan*, Op. cit., Chapter 30, Para.1.

**Table 7: Growth at University Level from I to III Five Year Plan.**

Item	I Plan	II Plan	Increase (I to II plan)	II Plan (Likely Achievements)	Increase (II to III plan)	III plan (Targets)
<b>University Stage, Age-Group 17—23</b>						
Enrolment (in thousands)	360	634	274	903	269	1300
Percentage Of Age-Group	0.9	1.5	0.6	1.8	0.3	2.4
Enrolment In Science (in thousands)	140 (38.1)	210 (33)	70 (-5.1)	323 (35.8)	113 (2.8)	553 (42.5)
<b>Institutions</b>						
Arts, Science And Commerce College (Number)	542	772	230	1050	278	1400
Universities (Number')	27	32	5	46	14	58

Source: Third Five Year Plan

Note: Figure in parenthesis represents the percentage of science enrollment in the total enrollment at university stage.

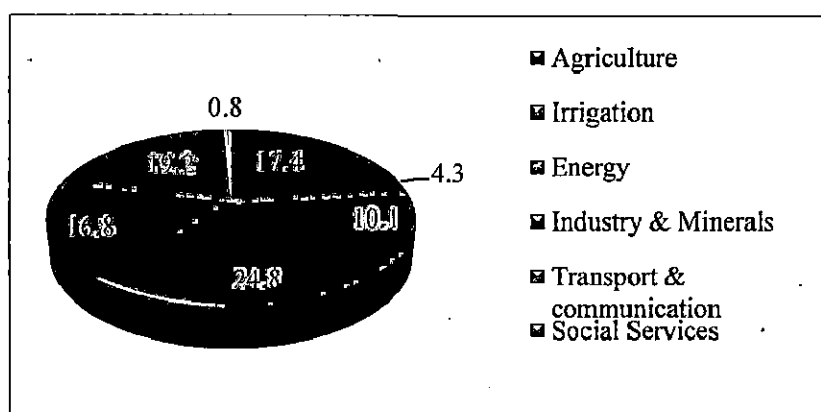
Special attention was paid to women's education and other welfare programs, such as, related to social defense, social and moral hygiene etc. Within welfare services, Central and State Social Welfare Boards supported around 6000 voluntary welfare organizations around the country. Among these around 2900 were for women welfare and 2400 organizations were for child welfare. To bridge the rural urban gap with regards to providing facilities, larger share was given for rural welfare in the third plan. Here again we witness linkage between women's education and welfare programs which serves the patriarchal interests as the purpose of education meant to be preparing women for better performance in the domestic domain.

## **Post-Nehruvian Period and Women's Education**

### **Fourth Five Year Plan (1969-74)**

It was the first plan in India with Indira Gandhi as Prime Minister of India, after the death of Pundit Jawahar Lal Nehru. This plan mainly focused upon agricultural development. Green Revolution took place within this period for adopting advance agricultural technique for agricultural development. The total budget of this plan was 24882 crore rupees and out of that social services acquired 19.2%, as indicated in the Figure 7. It is visible that state paid attention to social welfare and development, as the expenditure of social sector has increased from the previous plan.

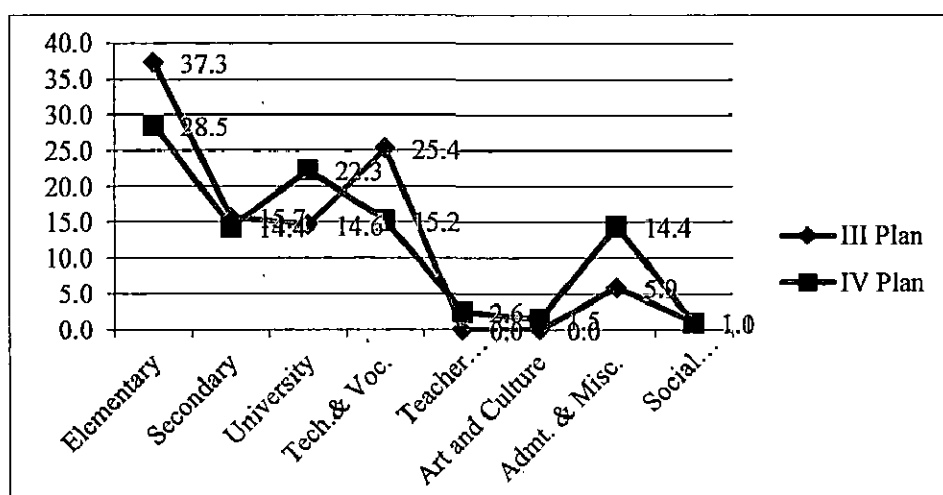
**Figure 7: Budgetary Outlay of the IV Plan**



Source: Fourth Five Year Plan

Within the social sector, the total expenditure allotted for educational development is of 822.66 crore, which consists 17.3% of the social services budget and only 3.3% of the total budgetary allocation. It clearly indicates that educational share witnessed a major decline from the previous plan, i.e. 43% of social services and 7.5 % of the total budgetary allocation. The Fourth plan stated that “a suitably oriented system of education can facilitate and promote social change and contribute to economic growth, not only by training skilled manpower for specific tasks of development but, what is perhaps even more important, by creating the requisite attitudes and climate.”<sup>24</sup> The plan put emphasis on expansion of elementary education and on enhancement of facilities for backward areas and communities and also for women.

**Figure 8: Difference in Budgetary Allocation of Educational Sector (III to IV Plan)**



Source: Respective Five Year Plan

24 *Fourth Five Year Plan*, Planning Commission, Government of India, Chapter 16, Para. 16.1, <http://planningcommission.nic.in/plans/planrel/fiveyr/welcome.html>

Figure 8 depicts the change from III to IV plan in expenditure at different educational levels. The fourth plan mainly targeted to make improvement at university level, apart from expanding facilities for elementary education. Efforts were made to improve the enrollments of girls at all levels. Their enrollment has increased from 11.40 (41.4%) millions in 1960-61 to 20.57(70.1) millions in 1968 at primary level. At secondary level their percentage in the relevant age group increases from 4.3% in 1960-61 to 7.8% in 1968-69. The target was set to increase their percentage to 70.1% at primary, 27.7% at middle and 13.7% at secondary level (see Table 8). At university level the target was set to increase the total enrollment from 1.69 millions in 1968-69 to 2.66 millions in 1973-74.<sup>25</sup>

**Table 8: Educational Growth**

Years	1960-61		1968-69		1973-74 (Target )	
	Enrollment (in millions)	% of the age group	Enrollment (in millions)	% of the age group	Enrollment (in millions)	% of the age group
<b>Primary level (6-11 age group)</b>						
<b>Total</b>	34.99	62.4	55.49	77.3	68.58	85.3
<b>Boys</b>	23.59	82.6	34.92	95.2	41.25	99.6
<b>Girls</b>	11.40	41.4	20.57	58.5	27.33	70.1
<b>Middle level (11-14 age group)</b>						
<b>Total</b>	6.70	22.5	12.27	32.3	18.10	41.3
<b>Boys</b>	5.07	33.2	8.76	45.4	12.19	54.3
<b>Girls</b>	1.63	11.3	3.51	18.8	5.91	27.7
<b>Secondary level (14-17 age group)</b>						
<b>Total</b>	3.03	11.1	6.58	19.3	9.69	24.2
<b>Boys</b>	2.47	17.5	4.95	28.5	7.00	34.3
<b>Girls</b>	0.56	4.3	1.63	7.8	2.69	13.7

Source: Fourth Five Year Plan

The frame-work for the formulation of the Plan programmes was a consequence of the recommendations of the Education Commission (1964-66), which forms the basis of the National Policy on Education. The following efforts have been made in the States and at the Centre:

- To enrich curricula and improve text-books and teaching methods.
- To provide educational and vocational guidance.

<sup>25</sup>There was no data provided on gender basis at university in the Fourth Five Year Plan.

- To develop facilities for science education and post-graduate education and research.
- To increase the number of scholarships, stipends and free-ships especially for the backward sections of the community.

Provisions were made for the extension of welfare services in rural areas for women and children. Under the Fourth Five Year Plan, the Central Social Welfare Board had taken steps to assist voluntary organizations which implemented programmes of women and child welfare such as:

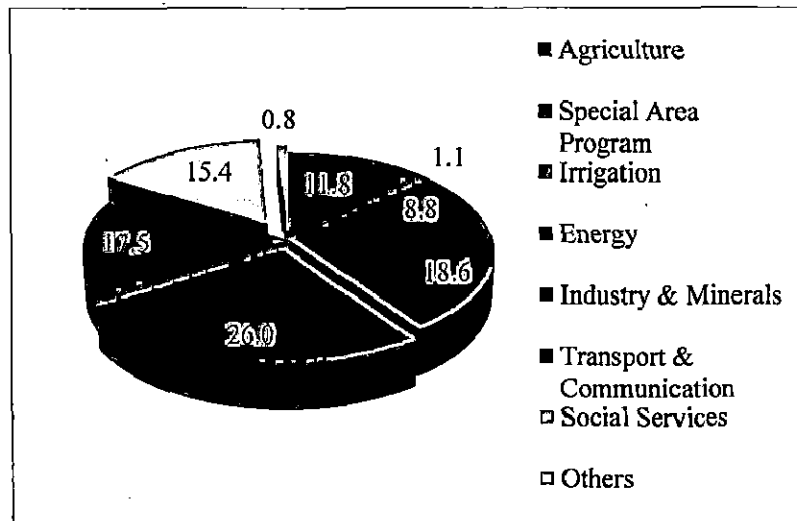
- Condensed courses of education for adult women.
- Urban welfare extension projects.
- Holiday camps for children of low income groups.
- Schools for the physically handicapped.
- Homes for the aged and the infirm and balwadis.

In the Fourth Plan it was proposed to organize and expand programs for the prevention and treatment of juvenile delinquency, probation, suppression of immoral traffic in women and girls, social and moral hygiene and eradication of beggary. A major program which was continued in the Central sector was family and child welfare projects in rural areas. The main activities were provisions of integrated services to children in the village especially to pre-school children, and provision of basic training to women in home craft, health education, nutrition and child care.

### **Fifth Five Year Plan (1974-79)**

The main objective of the plan was poverty alleviation, increase in employment opportunities and to achievement of self-reliance. The major allocation in the total budget (39287.49 crore rupees) was on industrial development. The energy sector has gained more shares in this plan from the previous one. The expenditure on social services has declined, and received only 15.4% of the total budget of the Fifth plan.

**Figure 9: Budgetary Allocation of the V Plan**



Source: Fifth Five Year Plan

In the Fifth plan education received an amount of 1285 crore rupees, a share of 15.4% in social services and 3.3% of the total budget of the plan. Elementary education has received very high priority to provide education for all up to the age of 14 and to achieve this target, free education at primary level was introduced by the state. Regional differences were found in the progress of this programs. It was also found that the goal of universal primary education cannot be achieved until the dropout rate decrease especially in case of girls. Provisions were made to increase enrollment, teaching facilities and the construction of class rooms. Strengthening of the educational institutions for teachers was another element which stressed in educational development programs. At university level, provisions were made to provide additional educational facilities to the weaker sections of the society especially in the backward areas. Scholarships were given to the talented children, especially in rural areas to increase their enrollment. Emphasis was made on the post-matric scholarships, schemes for coaching, and for girl's hostel, for the welfare of the backward classes. The numbers of scholarships were increased during this plan, in the continuation of the previous programmes.

During the Fifth plan, Minimum Needs Programs was launched with an objective to develop a network of basic services and facilities of social consumption in all the areas up to nationally-accepted norms within a specified time-frame. Within the framework of this program Elementary Education, Adult Education, Rural Health,

Rural Roads, Rural Electrification, Rural Housing, Environmental Improvement of Urban Slums and Nutrition were identified as the basic needs of the people.

When it comes to women's issues, fifth five year plan holds special significance. A marked shift was made from welfare approach to development towards women. Another 'historic benchmark' during this plan was 'Towards Equality Report' which was submitted by the Committee on the Status of Women in India (CSWI) in 1975. The report brought out certain shocking facts concerning women, that Indian women were deprived of the basic needs such as health, nutrition, education and employment. This report generated attention of the policy makers that even though various programs were initiated by the government to improve women's condition, they were still living in the deplorable condition with absolute powerlessness. "The CSWI report had tremendous influence on the social policies and legislation concerning women, coinciding with the International Women's Year and the start of the women's decade".<sup>26</sup>

Towards equality report has also mentioned that educational status of women belonging to socially marginalized group has a very low literacy level. It also brought out the fact that, literacy level of these groups differed on regional basis, as it stated, "cities and regions with a proportion of Muslims or Scheduled Castes and Tribes are marked very low literacy rate, while those with relatively high percentage of Christian have a high literacy rate."<sup>27</sup> It further revealed that, "the number of Muslim Women with no formal education continues to be very high even in those states which have otherwise progressed considerably in the development of women's education."<sup>28</sup> The statement clearly indicates reduction with regard to state's initiatives with regard to educational development of those areas, which has a considerably higher population density of these socially marginalized groups. The recommendations made by the CSWI emphasized upon the need to design a special program for the removal of this educational inequality.

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26 Usha Nayar, op. cit

27 'Towards Equality: A Report of the Committee on the Status of Women', Ministry of Education and Social Welfare Department of Social Welfare, Government of India, New Delhi, December, 1974, p. 265.

28 Ibid.



An amount of 86.13 crore rupees were given to social welfare sector in the revised Fifth Plan, which is a 0.22% share of the total outlay of social Service sector. Significant programs were initiated such as, working women's hostels, women and child welfare programs, scholarship for handicaps and programs for social defense. Integrated Rural Development program (IRDP) was started in 1978-79 for women in rural areas. The details of the amount assigned for the specific schemes were given in the Table 9. This is significant to note here that no special programs were envisaged for marginalized class or for Muslims under this plan.

**Table 9: Expenditure of Social Welfare in V Plan**

<b>Central Schemes</b>	<b>Crores</b>
Family and Child Welfare Projects	2.40
Women Welfare	14.65
Welfare of Handicapped	7.33
Planning, Research, Training and Evaluation	4.15
Grants-in-Aid to Voluntary Organizations by the Central Social Welfare Board and Strengthening its Field Organizations	9.32
Grants-in-Aid to All India Voluntary Organizations	1.82
Education Work for Prohibition	0.20
<b>Centrally Sponsored Schemes</b>	
Child Welfare	22.09
Women Welfare	1.00
Welfare of te Handicapped	0.57
<b>Total</b>	
Centre and Centrally Sponsored Schemes	63.53
States and Union Territories	22.60
Grand Total	86.13

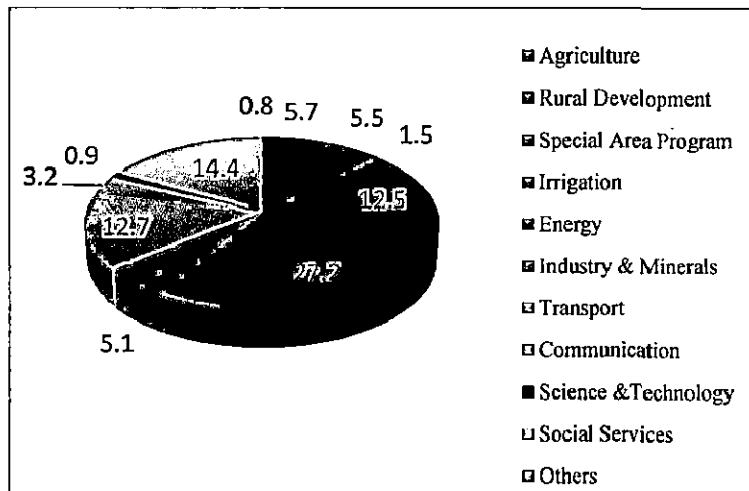
Source: Fifth Five Year Plan.

There was no mention of any special program with regard to women as per the recommendations of Towards Equality Report within the fifth plan. Perhaps this was because the report was published after the approval of fifth plan in the parliament.

#### **Sixth Five Year Plan (1980-85)**

The removal of poverty was the primary objective of the Sixth Plan. This plan was seen as the beginning of economic liberalization. The total budget of the plan was 97500 crore rupees. The main emphasis within the total outlay was on energy (power) sector with a share of 27.2%. The major decline was in agriculture, irrigation and industry sector, as depicted in the Figure: 10.

**Figure 10: Budgetary Allocation of VI Plan**

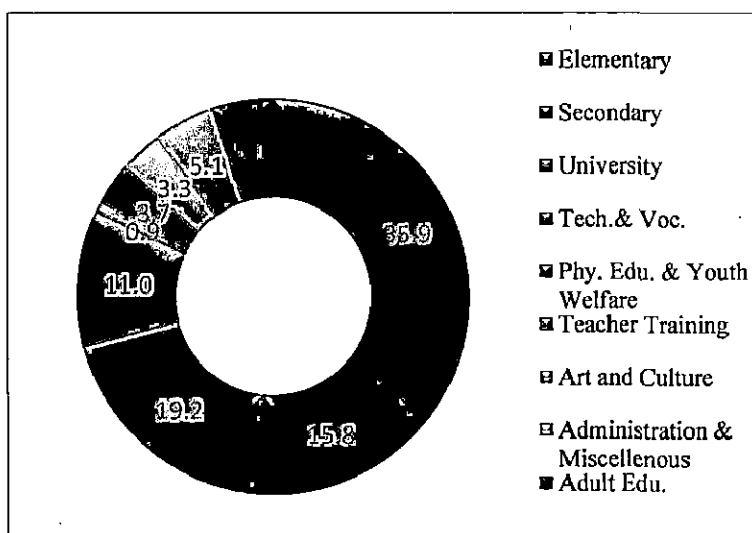


Note: From this plan onwards, Special Area Program and Science and Technology sectors were dealt separately in the total budgetary outlay, earlier it was included in the social service sector.

Source: Sixth Five Year Plan

Social Service Sector got 14.4% of the total budget in the Sixth Plan indicating a decline of 1% from the previous plan. Within this sector education received a total budget of 2523.74 crores, consisting 14.4% share in the total budget of social services sector and 2.6% of the total budget. In both the ways it has decreased 1% from the fifth plan. Figure 11 represent the division of expenditure in the total share allotted to education sector. As Figure 11 depicts that the major share has gone to the elementary education (35.9%). The other main highlights in this plan were the separate share of adult education (5.1%) and teacher's training (3.7%).

**Figure 11: Budgetary Allocation within the Education Sector of the VI Plan**



Source: Sixth Five Year Plan

The results of Towards Equality Report brought out many surprising factors, and this developed a special concern amongst the policy makers with regard to the development of women in general. The planning commission has also made several changes in its approach to the educational development of the unprivileged people, as education was considered as an important instrument for the development of Human Resource. The sixth plan stated that “education should form an effective means to improve the status and character of living patterns of the people, help intellectual, social and emotional development of the individuals and to enable ‘them to meet their basic needs of daily life. The long range goal of educational planning is then to make available diverse net-works of facilities and programs for education, combining formal and non-formal modes of learning. It should enable all citizens to acquire literacy, numeracy, computational skills, basic understanding of the surrounding world and functional skills of relevance to daily life and to local environment. The emphasis in our planning efforts would thus shift from provision of inputs and expansion of facilities in general terms to results to be achieved and tasks to be performed with specific reference to target groups of population, particularly the socially disadvantaged.”<sup>29</sup> It comes out as a surprising fact that the definition of socially disadvantaged group under sixth plan differs from the definition as provided in the Towards Equality report. Towards Equality report specifically mentions Muslims as a part marginalized group, whereas as per the sixth plan, ‘socially disadvantaged includes economically poor, SCs and STs, whose children are on the periphery of schooling system’,<sup>30</sup> with no specific mention of Muslims.

A special concern was given for the all-round development of children within the sixth plan, especially belonging to the poor and underprivileged class. Early childhood education was emphasized with the concept of learning and development through play full activities. Provisions were made to provide educational aids, learning material and children’s book to crèches and *balwadis* (nurseries). Necessary training provided for the workers of these organizations through existing teaching institutions. The importance of *balwadis* and crèches was viewed as a helping instrument for enabling girls to attend schools, who had to stay back at home to look

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29 *Sixth Five Year Plan*, Planning Commission, Government of India, Chapter 21, Para. 21.1, <http://planningcommission.nic.in/plans/planrel/fiveyr/welcome.html>

30 *Ibid.*, Para. 5.

after their siblings. The sibling's care at home in absence of their mothers, was one of the main reasons for girl's dropout at elementary level. It also proved help full for working women in rural areas. It was found that though women's enrollment has increased at the end of sixth plan, but the target remained unfulfilled at elementary level.

The sixth plan has given serious considerations for the educational development of the socially disadvantaged groups and people living in educationally backward states. The highest priority was given to universalization of elementary education. The minimum needs program which was launched in fifth plan was continued. The curriculum was improved with the goal to provide required "level of literacy and numeracy, comprehension and functional skills related to socio economic factors and environment needs. The previous plan was not successful in achieving its target with regard to girl's enrollment at both primary and middle level. Table 10 represents the estimated percentage of population in the relevant age group and the target set for particular plan.

**Table 10: Educational Progress in V and VI Plan**

Educational Level	Primary (6-11) (In %)			Middle (11-14)		
	Boys	Girls	Total	Boys	Girls	Total
<b>Plan</b>						
<b>V Plan</b>	100	66	84	48	22	36
<b>Target</b>	111	69	96	59	32	46
<b>VI Plan</b>	100.2	65.9	83.6	52	27.7	40.2
<b>Target</b>	108.1	81.5	95.2	63.1	36.8	50.3

Source: Sixth Five Year Plan

It is clearly visible that the target was not achieved at any level, although the progress has been marked in the enrollment of boys at primary level. Table also shows that the target of achieving universal education for all seems to be so far with reference to women's education. It is also noticed that in both the plan a wide gender disparity is visible even in the set target.

One notices a shift from formal to non-formal education in the governmental policies as the objective was to cover all those who were left by the formal education system, and could be benefitted by other modes of learning. Non-formal educational program was initiated and was expanded during this plan. Special monitoring arrangements were proposed to review the progress, particularly for the targeted

groups. The sixth plan made special provision for adult education to provide essential education to all citizens irrespective of their age, sex, and residence. Non-formal education has received priority in case of adult's education.

The plan stated that special attention was needed to improve the quality of education at both secondary and university level. Concerted efforts were needed to forge the links between education, employment and economic development. Facilities were provided to women candidates to continue their education if they had to leave it in between.

The role of women in development was noticed and stressed within the Sixth plan, programs to generate employments for women were emphasized. Economic emancipation of women was the major thrust of the plan. Social Welfare sector received the budget of 271.97 crore rupees, which was 10.22% share of the total budgetary outlay of social services, indicating major increase of 10% share from the previous plan. Many programs were initiated for women development within social welfare sector like the provision of free distribution of uniforms, text books. Rise in the appointment of women teachers and added facilities to them. Teaching of Science was strengthened for girls to increase their participation in this stream. Hostel facilities were increased for working women. University Grants Commission (UGC) took initiatives to enhance "women's participation in the field of science and technology by enhancing 10 years, in the age of eligibility for women scientists to receive research fellowships."<sup>31</sup>

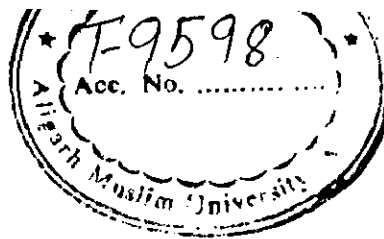
Measures were also taken in the Sixth plan for "re-entry of women who go out of employment for raising their families would be considered along with the provision of Part-time jobs in an organized manner."<sup>32</sup>

Various initiatives were made for the improvement of health and nutritional status of women. Development of Women and Child in Rural Areas (DWACRA), a special scheme was started for the development of women and child in rural sector.

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31 *Seventh Five Year Plan*, Planning Commission, Government of India, chapter 14, Para.14.21, <http://planningcommission.nic.in/plans/planrel/fiveyr/welcome.html>

32 *Sixth Five Year Plan*, op. cit., Chapter 27, Para. 27.36



### Seventh Five Year Plan (1980-85)

The seventh plan came up 1980 with the total budget of 1,80,000 crores. The plan “seeks to maintain the momentum of growth in the economy while redoubling its efforts to remove poverty. Economic growth must be accompanied by social justice and by the removal of age-old social barriers that oppress the weak”<sup>33</sup>. The major emphasis within allocation amongst all sectors was given to energy and social service sector. With the comeback of Congress party industrial development got a boost in its share from the previous plan. One of the main objectives of the seventh plan with regard to women is to bring them into the main stream of national development.

The Figure 12 depicts that how the emphasis has been changed within the distribution of total expenditure among various sectors during post-Nehruvian period, reflecting the states approach towards developmental issues. Apart from the development of industries and energy (power) sectors, one of the important change in this period was the concern related to women’s issues. This shift in state’s approach towards women was mainly affected by the results of ‘Towards Equality Report’. As well as the international pressure build upon nations to take initiative for women’s development. During this period many important events took place regarding women and their issue at international level.

As the international feminist movement spread during the 1970s, the year 1975 was declared as the International Women’s Year by the General Assembly, and the first World Conference on Women was organized in Mexico City. Subsequently the years 1976-1985 was declared as the UN Decade for Women. In 1979, the General Assembly adopted the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), which is often described as an International Bill of Rights for Women. The Convention clearly defines discrimination against women and aims to end such discrimination. “The Convention targets culture and tradition as influential forces shaping gender roles and family relations, and it is the first human rights treaty to affirm the reproductive rights of women.”<sup>34</sup>

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33 Seventh Five Year Plan, *op. cit.*, foreword.

34 <https://www.un.org/en/globalissues/women/>

The total budget assigned to educational sector in the Seventh plan is of 6382 crore rupees, which is 16.3% of social services and 3.5% share of the total budget of Seventh plan. In this plan physical education (sports) art & culture was given special focus. Figure 13 represents the change in expenditure during the period of IV to VII plan. It is clearly visible that major emphasis was given on the elementary education and less focus was paid on higher education. The major concern of the seventh plan with regard to educational development were “(i) achievement of universal elementary education, (ii) eradication of illiteracy in the age-group of 15-35 years; (iii) vocationalization and skill-training programs at different levels of education; (iv) up gradation of standards and modernization at all stages of education with effective links with the world of work and with special emphasis on science and environment and on value orientation; (v) provision of facilities for education of high quality and excellence in every district of the country; and (vi) removal of obsolescence and modernization of technical education.”<sup>35</sup>

As far as the educational growth is concerned, the sixth plan failed to achieve its target at primary level. However, the enrollment has increased approximately 7% of boys and 3% of girls at primary level. While at middle level, the sixth plan has made a successful growth beyond its target. The plan marked a growth of 11% in girls and 14% in boy's enrollment. Even though the enrollment was increased, but the huge gender gap still existed in the percentage of children at both level in the relevant age group.

Table 11 represents the progress in enrollment within particular period and this progress also reflects the difference in increase of enrollment. The major increase during I to III plan was at primary level. Girl's enrollment was comparatively very low at all levels. A visible gender gap was found, which has increased more at middle level. During IV to VII plan the main development in enrollment came at middle level (11-14 age groups). It is interesting to note, that from fourth to seventh plan, one can easily notice that an increase in the enrollment of girls at primary level was slightly higher than the increase in the enrollment of boys. It comes out from our analysis that governmental initiatives were somehow making their impact on the educational status of girls. Looking at the overall progress made during these seven plans, we found

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35 *Seventh Five Year Plan*, Vol. II, Op. cit., Chapter 10, Para.10.22.

**Table 11: Progress at Elementary Level during Post Nehruvian Period**

Educational Level	Primary (6-11) (In %)			Middle (11-14)			Elementary Education (6-14)		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
IV Plan (1965-66)	96.3	56.5	76.7	44.2	17	30.9	78.5	43	61.9
Target	99.6	70.1	85.3	54.3	27.7	41.3	83.7	55.1	69.8
VI Plan (1979-80)	100.2	65.9	83.6	52	27.7	40.2	82.3	52.2	67.8
Target	108.1	81.5	95.2	63.1	36.8	50.3	91.7	65	78.8
VII Plan (1984-85)	107.48	69.2	91.84	66.9	38.19	53.07	90.96	64.5	78.21
Target	110	88.15	99.89	92.56	65.44	79.46	104.24	80.28	92.6
Progress (I to III Plan)	20.7	15.8	18.5	12.3	5.8	8.8	19.5	13.1	16.4
Progress (IV to VII Plan)	11.18	12.7	15.14	22.7	21.19	22.17	12.46	21.5	16.31
Progress (I to VII Plan)	47.68	44.6	49.24	44.9	33.19	39.07	45.06	47	46.11

Source: Respective Five Year Plans

significant increase in girl's enrollment at elementary level. To some extent this increase was more than the increase made in total number of students belonging to 6-14 age group.

Table 12 represents significant growth has been made in educational institutions and in enrollment since First Five Year Plan. Various methods have been taken in the Seventh plan to achieve its target of additional enrollment and increase in number of educational institutions. The plan has adopted an integrated multi-disciplinary approach for women's development including education, health, nutrition, employment and other aspect concerning a women's life. It also emphasizes upon the need of modification of educational programs and curriculum, such as removal of gender bias from the school text books and re-orientation programs for teachers, etc. to eliminate the gender bias and increase the enrollment of females at all stages.



**Table 12: Educational Growth (I to VI Plan)**

	1950-51 (Actual)	1960-61 (Actual)	1970-71 (Actual)	1980-81 (Actual)	1984-85 (Likely)
<b>Number of Institutions</b>					
Primary	2,09,671	3,30,399	4,08,378	4,85,538	5,50,000
Middle	13,596	49,663	90,621	1,16,447	1,40,000
High/Higher Secondary	7,288	17,257	36,738	51,594	60,000
<b>College</b>					
(a) Art, Science and Commerce	548	1,161	2,587	3,393	3,500
(b) Professional	147	381	1,017	1,382	1,500
(c) Universities and Deemed Universities	28	44	93	123	135
<b>Enrolment By Stages (in '000)</b>					
Primary (I-V Classes)	19,155 (42.6)	34,994 (62.4)	57,045 (76.4)	72,688 (83.1)	85,377 (91.84)
Middle (VI-VIII Classes)	3,120 (12.7)	6,705 (22.5)	13,315 (34.2)	19,846 (40.0)	26,729 (53.07)
High/Higher Secondary/Intermediate	1,481	3,483	7,167	11,281	16,800
University and above (1st Degree)	174	557	1,956	2,752	3,442

Source: Sixth Five Year Plan

Note: Figures in parentheses indicate Gross Enrolment Ratio, as percentage of the total population in each category.

In 1985 a separate Department of Women's Welfare was established by the government, under the then existing Ministry of Social and Women's Welfare to generate funds for the welfare and developmental programs concerning women.<sup>36</sup> During the period of Seventh plan, Women's Development Centers were established within 22 universities and colleges to generate awareness regarding development issue of women, especially rural women. National Perspective Plan for Women (1988-2000) was also another step which provides directions for overall all development of women

**The National Policy on Education (NPE)** was adopted by the parliament in May, 1986 and was revised in 1992. The Policy was considered a major landmark for

36 *Eight Five Year Plan*, Vol. II, Planning Commission, Government of India, Chapter 15, para. 15.2.3, <http://planningcommission.nic.in/plans/planrel/fiveyr/welcome.html>

educational development of women in India. It has given priority to the removal of gender disparity in educational system and brought equality in educational opportunities for women and for those who have been denied equality so far. The NPE mentioned that, "the national education system will play a positive, interventionist role in the empowerment of women. It will foster the development of new values through redesigned curricula, textbooks, the training and orientation of teachers, decision-makers and administrators, and the active involvement of educational institutions."<sup>37</sup> The policy laid emphasis on the participation of women in vocational, technical and professional education at various stages. Women's studies was promoted as a part of various courses in this policy. Educational institutions were encouraged to take up active programmes for further women's development.

The policy has also addressed that educational disparity exists among minorities and felt the need to take special step for the advancement of educational status of the disadvantaged group. As far as minorities and their education were concerned, the policy asserts that, "some minority groups are educationally deprived and backward. Greater attention will be paid to the education of these groups in the interests of equality and social justice. This will naturally include the constitutional guarantees given to them to establish and administer their own educational institutions, and protection to their language and culture. Simultaneously objectivity will be reflected in the preparation of textbooks and in all school activities and all possible measures will be taken to promote an integration based on appreciation of common goals and ideals, in conformity with the core curriculum."<sup>38</sup>

With the adoption of National Policy on Education 1986, in the mid of the Plan, several changes were made within the strategies of Seventh Plan. At elementary level the major thrust was upon universal enrolment and universal retention, and substantial improvement in the quality of education. 'Operation Blackboard'<sup>39</sup> was launched which covered about 80 % of the blocks all over India by march 1992. The scheme of Non-Formal Education (NFE) was revised and there were 27,342 NFE

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37 *National Policy on Education 1986*, op. cit., p. 8.

38 *National Policy on Education 1986*, op. cit., P.10.

39 'Operation Blackboard' is scheme launched in 1987 in the pursuance, it aims to provide minimum essential facilities to all primary schools in the country by 1993-94, later on its time frame was expanded, to cover all schools by 2000.

centres run by 419 voluntary agencies and there were 2.72 lakh State-run NFE centres.

At secondary and higher level, steps were taken for vocationalization at higher secondary stage, improvement of science education and environmental orientation of school. Various other measures were taken up in accordance with the recommendations of NPE 1986 and proved successful, such as, measures were taken up for teacher's education, adult education and implementation of schemes related to the development of Hindi, English, Urdu, Sanskrit and other Indian and foreign languages.<sup>40</sup>

### **Program of Action 1992**

After the revision of National Policy on Education (NPE) in 1992, the Program of Action was adopted by the government in 1992, which provided strategies for the implementation of NPE. Following were the main features of the strategies were to be adopted regarding the development of women's education:

- (i) To gear the entire education system to plan a positive interventionist role in the empowerment of women.
- (ii) To encourage educational institution to take up courses for the development of women in all sectors.
- (iii) To increase women's access in vocational, technical and professional education at all levels to break gender stereotype.
- (iv) To create dynamic management structure that will be able to respond to the challenges.<sup>41</sup>

The Program of Action 1992 has also suggested various measures for the development of minorities that included:

Short term measures:

- Imparting of technical skills through community polytechnics set up in minority concentrated areas.

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40 *Eight Five Year Plan*, Vol. II, op. cit., Chapter 11, Para. 11.1.4.

41 *Programme of Action 1992*, Ministry of Human Resource Development, Government of India, New Delhi, p.1.

- UGC scheme for providing assistance for coaching classes for minority student to be revamped and expanded to cover more minority-concentrated areas.
- The program of evaluation of text books from the stand-point of national integration undertaken by the NCERT and state government to be taken up more systematically for speedy implementation.
- Proper monitoring machinery should be set up at the Centre and State level.
- Arrangement should be made on priority basis for the appointment of teachers in regional languages in Urdu medium schools.
- The government of India should extend generous financial grants and provide total protection to the minority institution under Article 29 and 30 of the Indian Constitution.
- Women's polytechnics should be set up in minority-concentrated areas on a priority basis.
- Special attention should be paid to increase the access of minority students by increasing the number of school in minority-concentrated areas.
- A revised list of minority-concentrated areas should be prepared by the Ministry of Welfare.
- Urdu teachers should be appointed in all Kendriya and Navodaya Vidhayalas, located in minority-concentrated areas.
- Establishment of Urdu medium schools along with Urdu as a subject and appointment of Urdu teachers should be made wherever was needed with required number of students belonging to the educationally backward minority groups.

The POA also suggested medium term measures which included:

- Centrally sponsored/ central scheme for Area Intensive Program for educationally backward minorities.
- Scheme for Modernization of Madarsa Education by introducing Science, Mathematics, English/Hindi in traditional Madarsas and Maktabas on Voluntary basis.
- The establishment of Madarsa Board to look after the education of minorities.
- Establishment of Urdu University to fulfill the needs of Urdu speaking people.
- Publicity of Minorities education through various electronic mediums.

- NCERT should bring out Urdu text books along with those of Hindi and English.
- The opening of Urdu medium sections in schools at secondary level if needed.
- The construction of girls hostels in schools and colleges in educationally backward minority concentrated areas.
- Voluntary organization would be encouraged to set up it is in these areas.

The long term measures included the establishment of Early Childhood Care and Educational Centers in primary schools. Institutional setup in minority concentrated areas; teachers training; appointment of teachers and setting up of printing facilities in minority language were the main suggestions at primary level for the development of educationally backward minorities.

At middle and higher secondary educational level, several schemes were suggested such as, the training of teachers from minority managed institution in subjects like Science, Mathematics, Social Sciences, English and Career guidance. Orientation programs for principals and managers of minority institution for modern techniques in education. Appointment of regional language teachers in these institutions for national integration, remedial coaching in minority managed educational institutions etc. were some of the significant initiatives.

At higher level, it was recommended to provide support and strengthen the educational institutions to cater the need of educationally backward minorities. It was also ensured that the minority run institutions should derive full benefits of programs related to technical and vocational education.

With regard to the educational development of women belonging to educational backward minority groups, schemes were suggested for opening girl's schools and hostel, appointment of lady teachers and provisions for incentives in form of mid-day meals and uniforms etc. Another step was to start Production cum Training Centers for crafts in minority concentrated areas especially for girls along with the women instructor.

The other schemes included motivation for the voluntary efforts for adult and early childhood education, establishment of libraries, reading rooms in minority areas,

scholarships schemes for students belonging to the weaker sections of the society on merit basis.

It was also suggested to create a monitoring cell in various educational departments to look at the implementation of the programs especially for educationally backward minorities.<sup>42</sup>

### **Globalization and Shift in Government Policies towards Women**

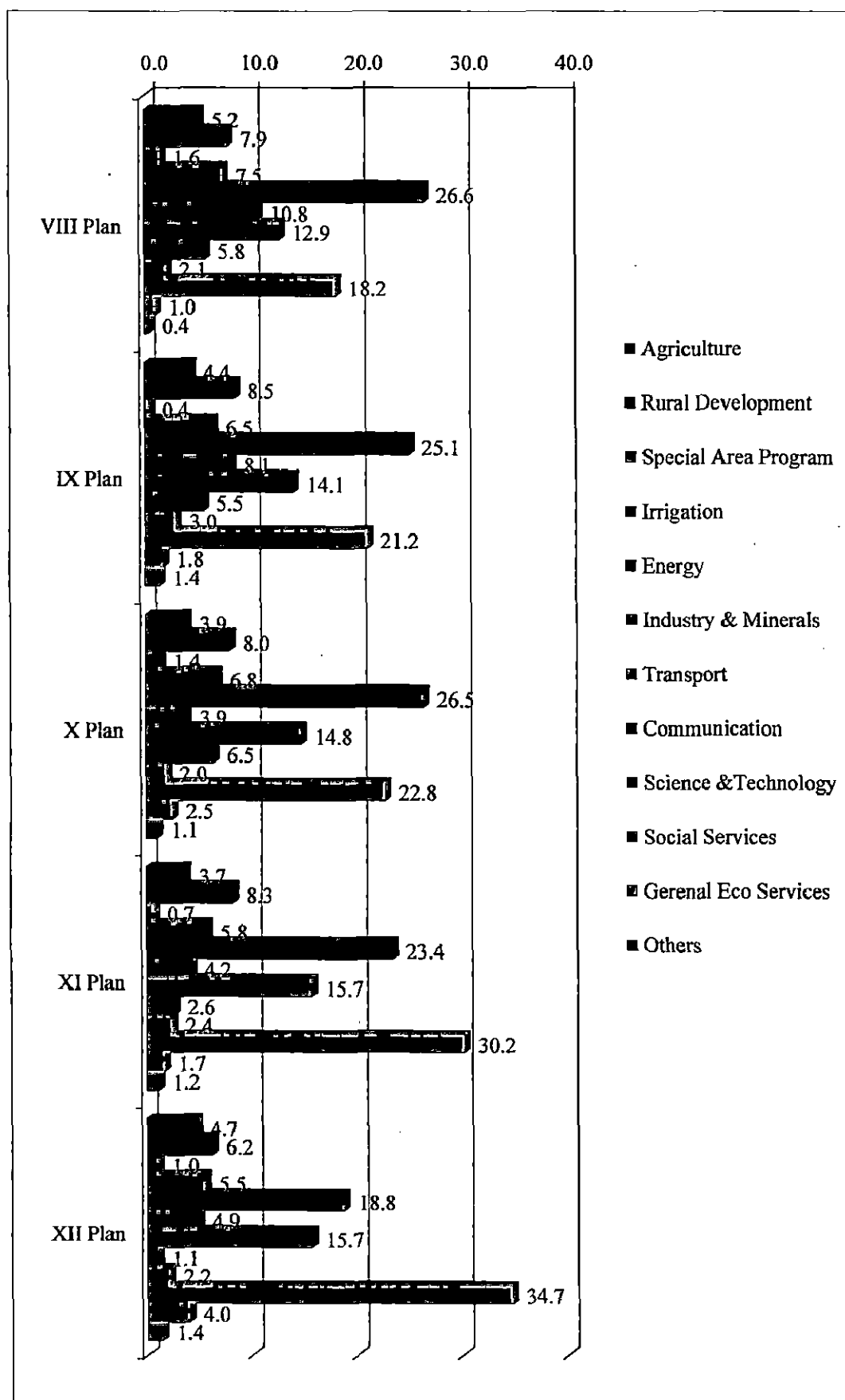
With the onset of neo-liberal development, state has partially withdrawn itself from the public sector. One of the implications of Structural Adjustment Programs (SAP) was less emphasis on basic sector such as health, education and employment etc. The International Financial Institutions (IFIs) and the developmental policies of the first world are exercising more authority and control over the planning process of the third world countries. Therefore, the neo-imperialist and neo-capitalist ideological framework of the developed nations have enhanced the widening gulf between the rich and poor across and within the countries all over the world.

In the following plans, it will be seen how and in what ways transformation has come in the approach of state with regard to education. One can easily notice the shifts in budgetary allocations, as depicted in Figure 14. While looking at the figure we found that VIII Five Year Plan (1992) onwards, the share of social service sector has risen from 18.2% in 8<sup>th</sup> plan to 34.7% in 12<sup>th</sup> plan. This shows that with the growing economy, government became more concerned regarding social development.

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42 *Programme of Action 1992*, Op. cit., pp. 9-16.

**Figure 14: Budgetary Allocation from VIII - XII Plans**



Source: Respective Five Year Plan

### **Eight Five Year Plan (1992-97)**

The plan put stress upon the need of human development and viewed education as a catalytic factor leading to human resource development. With the revision of National Educational Policy and Its Program of Action in 1992, the main emphasis during this plan was upon the Universalization of elementary education, eradication of illiteracy in the age group of 15 to 35 and strengthening of vocational education. The Eight Plan aimed to attain universalization to increase the enrollment of approximately 5.61 crore rupees children at elementary level. The main focus was on education of girls among the school going children, and on women amongst adults. The main objective for focusing on women's education was that it would have a positive impact upon the literacy of future generation and help in population control and family welfare. Special attention was given within the plan to enhance retention, improvement of quality, specification of minimum levels of learning and its attainment by learners. It seems an irony that women's education was still linked with literacy of future generation and their mothering role, and not as an agency to enhance their individual abilities. However, later we would see that this plan stressed on women as active and equal partners in the development process.

The main strategies for achieving the target was the adoption of decentralized approach to educational planning and management at all levels through Panchayati Raj Institutions, along with a convergence model of rural development involving integrated utilization of all possible resources available at Panchayat, Block and District level. The arrangement was made for activities relating to elementary education/literacy, child care/development, women's socio-economic empowerment and rural health programmes; large scale participation of voluntary agencies; and development of innovative and cost-effective complementary programmes including Open Learning System (OLS) supported by distance education techniques.<sup>43</sup>

The major thrust areas for higher education were:

- Integrated approach and excellence in higher education.
- Expansion of higher education in a cost effective and equitable manner that makes the system more financially self-supporting.

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<sup>43</sup> *Eight Five Year Plan*, Vol. II, op. cit., Chapter 11, Para. 11.4.1.



- Making it more relevant for the changing socio-economic scenario.
- Promotion of Value education and strengthening of universities management system.

The target for additional enrollment at this level was around 10 lakhs, of which 9 lakhs was at undergraduate level by providing opportunities to maximum population with a focus on the disadvantaged groups of the society.

With regard to women's development the plan ensured that "the benefits of development from different sectors do not bypass women and special programmes are implemented to complement the general development programs."<sup>44</sup> The gender sensitive approach was adopted and women were seen as the equal partners and participants in the development process. Steps were suggested to create greater social awareness with the help of media and voluntary agencies, regarding women's contribution in the national well-being by eradicating various socio-cultural and administrative constraints. These steps ensured that flow of benefits for women's education, health and employment need to be monitored. As far as the women's education was concerned the plan laid emphasis on the creation of conditions which enhance their participation in educational process in more meaningful ways.

#### **Ninth Five Year Plan (1997-2002)**

The Ninth Plan viewed education as the crucial investment in human development. The then Prime Minister, Atal Bihari Vajpayee put emphasis on total eradication of illiteracy in his Special Action Plan (SAP) and stressed upon the need of expansion and improvement of social structure in education. He further emphasized upon equal access and opportunity of education up to the school leaving age, improvement of educational quality as well as expansion and advancement of infrastructure. The thrust of the plan included Universalization of Elementary Education, Adult literacy, improvement in quality of education and learners' achievement.

The plan also made provisions for the development of educational status and removal of the regional disparities, of disadvantaged groups of the society, including women and disabled children.

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<sup>44</sup> *Eight Five Year Plan*, Vol. II, op. cit., Chapter 15, Para. 15.5.1.

**Table 13: Expenditure on Education in VIII and IX Plan**  
(in Lakhs)

Five year Plan	Elementary	Secondary	Higher	Total Expenditure
<b>VIII Plan</b>	4,006.6 (47)	1,538 (18)	1,055.8 (12.4)	8,52,190
<b>IX Plan</b>	16,364.88 (65.7)	2,603.5	2500 (10)	24,90,850

Note: Figure in parenthesis indicates the percentage to the total expenditure.

Source: Respective Five Year plan

Educational sector received highest priority within the Ninth Plan with a total allocation of 24908.38 crore rupees. Within the educational sector the main focus was on elementary education, as 65.7% share of total expenditure of educational sector was allotted to this section as depicted in Table 13. This indicated “a strong reiteration of the country’s resolve to achieve the goal of Education for All during the Plan period.”<sup>45</sup> By the end of the plan period, an impressive growth was made, with an increase in Gross Enrollment ratio (GER) and decrease dropout at primary level. However, the situation was not satisfactory at upper primary level.

At secondary level the main focal points were, “reducing disparities, renewal of curricula with emphasis on vocationalisation and employment oriented courses, expansion and diversification of the open learning system, reorganization of teacher training and the greater use of information and technology.”<sup>46</sup>

The plan adopted an integrated approach for higher education, with an emphasis on excellence, equity, relevance, promotion of value education and strengthening the management system. Education of girls and women’s empowerment were seen as one of the main objective of the plan. The National Agenda for Governance has also mentioned, “we will institute plans for providing free education for girls up to college level, i.e. under-graduate level including professional courses would be made free.” To fulfill this purpose adequate provision were made during Ninth plan.

During the period of Ninth Plan, the National Policy for the Empowerment of Women was approved on 20 March, 2001 with a goal to “bring about the advancement, development and empowerment of women through a process of change

<sup>45</sup> *Tenth Five Year Plan*, Vol. II, Planning Commission, Government of India, p.25.

<sup>46</sup> *Ibid.*, p.41.

in societal attitudes towards women, elimination of all forms of discrimination against women and their active participation in all spheres of life which will empower women, socially, economically and politically”<sup>47</sup> It is important to mention that for the first time biased societal attitude towards women, unequal gender relations were sought to be challenged and removed so that women’s empowerment could be achieved.

### **Tenth Five Year Plan (2002-2007)**

The Tenth plan treated education as a critical input in human resource development and essential for economic growth. Within the educational sector the main focus was upon elementary education. In 2002 the amendment within the Constitution of India made education as justiciable fundamental right. Till the end of Ninth plan around 7.1 million children were still out of school and more than 50% percent were dropout at elementary level. In this situation the Tenth plan targeted the increase in literacy rate up to 75% and reducing gender gap in literacy by at least 50 % by 2007. With regard to children of school going age, the target was set to bring all children in school by 2003, and every child should have the 5 years of schooling by 2007.

In this plan also the UEE received more emphasis and was guided by five parameters, i.e. universal access, enrollment, retention, achievement and equity. The major schemes for elementary education were, Sarva Siksha Abhiyan<sup>48</sup> (SSA), District Primary Education<sup>49</sup>, Mid Day Meal<sup>50</sup>, Teachers Education Scheme and Kasturba Gandhi Vidhyalaya<sup>51</sup>.

With Regard to secondary education the Tenth Plan focused upon improving access and reducing disparities by emphasizing the Common School System, under

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<sup>47</sup> Usha Nayar, op. cit.

<sup>48</sup> Sarva Siksha Abhiyan is a program launched by Government of India in 2001, the main aim of this plan is to provide free and compulsory elementary education to all children (6-14 age group) by 2010.

<sup>49</sup> District Primary Education programme was launched in 1994 by the Government of India with an objective to revitalize the primary education system and to achieve the objective of Universalization of Primary Education.

<sup>50</sup> Government of India started a school meal program ‘Mid Day Meal’ in 2001, to improve the nutritional standard of school going children across the country.

<sup>51</sup> In 2004, a scheme ‘Kasturba Gandhi Balika Vidhyalay’ was introduced by Government of India, to provide educational facilities to SC, ST, OBC and Minority girls and those who were living in poverty, especially in educationally Backward areas.

which, it was a provision for schools to take students from low-income families in the neighborhood. The Plan also focused on revision of curricula with emphasis on vocationalisation and employment-oriented courses, expansion and diversification of the open learning system, reorganization of teacher training and greater use of new information and communication technologies, particularly computers.<sup>52</sup>

At higher level the plan aimed to improve the enrollment up to 10% from 6% at the beginning of the plan. The main strategies included enhancing access, quality, and adoption of state-specific strategies and the liberalisation of the higher education system. The plan stressed upon the relevance of the curriculum, vocationalisation, and networking on the use of information technology. The Plan focused on distance education, convergence of formal, non-formal, distance and IT educational institutions, increased private participation in the management of colleges and deemed to be universities; research in frontier areas of knowledge and meeting challenges in the area of internationalisation of Indian education.<sup>53</sup> The Table 14 represents that the tenth plan has made an impressive growth at Higher Educational level.

**Table 14: Growth of Higher Education during X Five Year Plan**

	<b>2002</b>	<b>2007</b>
<b>Universities</b>	201	378
<b>Colleges</b>	12342	18064
<b>Enrollment (in lakhs)</b>	75	140

Source: Eleventh Five Year Plan.

The socially disadvantaged groups were being empowered by adopting a three-pronged strategy for social empowerment, economic empowerment and grant of social justice. Education being the most important and effective instrument for socio-economic empowerment, high priority was given to improve the educational status of SCs and STs. The gap between literacy rates of SC/STs and that of the general population unfortunately continued to persist. The female literacy rate of these communities continued to be very low. Various incentives were provided to students belonging to SCs/STs, OBCs and Minorities for increasing their participation in education. These included construction of hostels for SC/ST boys and girls, Ashram schools for STs, Coaching/tuition facilities, book banks, merit scholarships (pre-

<sup>52</sup> *Tenth Five Year Plan*, Vol. II, op. cit., p. 43.

<sup>53</sup> *Tenth Five Year Plan*, Vol. II, op. cit., p. 54.

matric and post-matric), modernization of madarasas / maktabas and the implementation of the area-intensive program of the Ministry of Human Resources Development for education of minorities in 41 minority concentrated districts. Special thrust was given for employment and income generation programs to make the socially disadvantaged groups economically independent and self-reliant.<sup>54</sup>

However, Sarva Shiksha Abhiyan (SSA) was successful to some extent in its target of increasing enrollment number of schools within access to children, decreasing dropout and number of out of school children. But still the target of UEE was not achieved by the end of Tenth Plan.

**Table 15: Budgetary Allocation from X - XII Five Year Plan**

Department /Ministry	X Plan		XI Plan		XII Plan
	Projection	Realization	Projection	Realization	Projection
<b>Elementary Education &amp; Literacy</b>	30000 (3.36)	50112 (5.30)	163506 (7.58)	137374 (6.78)	343028 (7.92)
<b>Secondary &amp; Higher Education</b>	13825 (1.55)	13112 (1.39)	75102 (3.48)	39804 (1.97)	110700 (2.55)
<b>Women &amp; Child Development</b>	13780 (1.54)	16307 (1.73)	48420 (2.25)	47396 (2.34)	117707 (2.72)
<b>Information Technology</b>	5492 (0.61)	2674 (0.28)	11048 (0.51)	11444 (0.57)	40022 (0.92)
<b>Social Justice &amp; Empowerment</b>	8530 (0.96)	7691 (0.81)	11532 (0.53)	16271 (0.80)	32684 (0.75)
<b>Minority Affairs</b>	-	3411 (0.36)	6189 (0.29)	7283 (0.36)	17323 (0.40)
<b>Youth Affairs &amp; Sports</b>	1825 (0.20)	1949 (0.21)	5305 (0.25)	7830 (0.39)	32684 (0.75)
<b>Total budget</b>	<b>893183</b>	<b>945328</b>	<b>2156571</b>	<b>2025129</b>	<b>4333739</b>

Source: Respective Five Year Plan

Note: Figures in parenthesis represent the percentage of the share in total budget.

As per the data given in the Five Year Plan, a change was found in the pattern of budgetary allocation from the Tenth Plan onwards. Earlier it was divided according to sector and subsector but now the allocation of the total expenditure was made according to the Department and Ministries. The Table 15 represents the difference in expenditure in the selected Department/Ministries within the Social Sector, from Tenth to Twelfth Five Year Plan. It also shows the difference in projection and

<sup>54</sup> Ibid., p.22.

realization of the budget allotted to particular Department/Ministry. It is visible in the table that the main emphasis was upon the elementary education and literacy in all three plans (10<sup>th</sup> to 12<sup>th</sup> plan). However the a growth visible in all the Departments and Ministries in their share of the total budget, except in the share of the Ministry of Information technology and Social justice and Empowerment , which has declined during the Eleventh Five Year Plan.

### **Eleventh Five Year Plan**

The Eleventh Plan marked the highest priority on education and skill development as a central instrument to achieve rapid and inclusive growth, and aimed to “meet the needs of growing economy and to promote social equality by empowering those currently excluded because of unequal access to education and skills to participate in the Growth process.”<sup>55</sup> During the period of eleventh plan a major achievement with regard to universal elementary education was the establishment of ‘The Right of Children to free and Compulsory Education (RTE) Act, 2009, which became operational from 1<sup>st</sup> April 2010. Several changes were made within the norms and strategies and financial outlay was enhanced accordingly in the mid of the plan.

The main targets of the Eleventh plan for educational development, was to achieve 80% literacy, reduce 10% of gender gap in literacy, and increase in the coverage of National Literacy Mission Programme to 35+ age group and to reduce regional and social gender disparities. The plan put special emphasis upon the education of SCs/STs, minorities and rural women. To remove regional and social disparities in literacy rate, the plan focused on states with low literacy, tribal areas, other disadvantage groups and adolescent people.

At elementary level the plan was successful growth with an increase in Gross Enrollment Ratio (GER) from 111.2% (2006-07) to 115% (2009-10), and in Net Enrollment Ratio (NER) the growth was made from 92.7% to 98% during the plan period. Eleventh plan took measures to overcome impediments in girl’s education. A Girl Child Incentive Scheme was launched with this regard, in the continuation of previous scheme. The enrollment of girls has increased with an additional of 5.3

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55 *Eleventh Five Year Plan*, Vol. II, Planning Commission, Government of India, Oxford University Press, New Delhi, 2008, p.17.

million girl child within 7.21 million total numbers of children, during 2006-07 to 2009-10. However the plan was not successful in achieving its target of reducing dropout.<sup>56</sup>

The universalisation of secondary education started during the Eleventh Five Year plan. It was noticed by the planning commission, that the need of the hour is to increase the efforts at secondary level of education. It was mentioned that, "In view of the demands of rapidly changing technology and the growth of knowledge economy, a mere eight years of elementary education would be grossly inadequate for our young children to acquire necessary skills to compete in the job market. Therefore, a Mission for Secondary Education is essential to consolidate the gains of SSA and to move forward in establishing a knowledge society." With this regard the plan aimed to increase the minimum level of education by raising it up to class X, it also ensured the improvement in quality of education with a focus on Science Mathematics and English at secondary level. It further aimed to reduce the gender, social and regional gaps in enrollment, dropouts and retention. The targeted growth in Gross Enrollment Ratio (GER) at secondary level was to increase it from 52% in 2004-05 to 75% by 2011-12 and at senior secondary level, from 40% to 65%.

At higher educational level the target of the plan was to increase the GER up to 15% by 2011-12 from 11% in 2004-05. Vocational educational has also gained emphasis within the plan by expanding its areas to cover around 20000 schools with intake capacity of 25 lakhs students by 2011-12. "Expansion, inclusion, and rapid improvement in quality throughout the higher and technical education system by enhancing public spending, encouraging private initiatives, and initiating the long overdue major institutional and policy reforms will form the core of the Eleventh Plan effort."<sup>57</sup>

Table 16 indicates the growth in number of higher educational institution. A significant increase is visible in the private institutes. The number of enrolment is also higher in private institutions (see Figure 16). There were 53.11 lakhs additional enrollment in private institution in comparison to 26.25 lakhs in government institution during the period of Eleventh Plan (2006-07 to 2011-12). However, it

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56 For more details see *Twelfth Five Year Plan*, Planning Commission, Government of India, Vol. III, Sage Publication, New Delhi, 2012, pp. 52-53.

57 *Eleventh Five Year Plan*, Vol. II, op. cit., p. 22.

seemed that the increasing trend of privatization of educational institutions helped in raising the country's GER in the international ranking, but on the other hand, the expenses of the private institutes are beyond the reach of major group of the total population belonging to the poor or low income category.

**Table 16: Institutional Growth in Higher Education during XI Plan**

Category	2006-07	2011-12	Increase
<b>Central institutions</b>			
Degree Awarding Institutions	87	152	65 (11.8)
Colleges	58	69	11 (3.5)
Total	145	221	76 (8.8)
<b>State Institutions</b>			
Degree Awarding Institutions	227	316	89 (6.8)
Colleges	9000	13024	4024 (7.7)
Diploma Institutions	1867	3207	1340 (11.4)
Total	11094	16547	5453 (8.3)
<b>Private Institutions</b>			
Degree Awarding Institutions	73	191	118 (21.2)
Colleges	12112	19930	7818 (10.5)
Diploma Institutions	5960	6541	3581 (9.9)
Total	18145	29662	11517 (10.3)
<b>Grand Total</b>	<b>29384</b>	<b>46430</b>	<b>17046 (9.6)</b>

Source: Twelfth Five Year Plan

Note: Figures in parenthesis represent the percentage of growth rate

The plan also examined the impact of globalization on women especially on poor women and worked towards the mainstreaming of women in the emerging areas in economy by providing them essential skill and vocational training and technological education.

To achieve the goal of gender equity, a five-fold agenda was adopted by the eleventh Plan that includes economic, social and political empowerment; strengthening of mechanism for better implication of women-related legislations; and augmenting delivery mechanisms for mainstreaming gender.

The plan also recognized that women and children are not homogenous category and diversity exists on various parameters such as caste, class, communities, and economic groups and on regional basis. It ensured development of their full



potentialities and enabled them to share the benefits of economic growth and prosperity, by making special target interventions catering to the differential need of the different group. It was directed by the planning commission that at least 33% of the direct indirect beneficiaries of all government schemes should be women and children.

### **Twelfth Five Year Plan (2012-17)**

Education was treated as one of the most important tool for social, economic and political transformation and key instrument for building an equitable and just society, in the Twelfth Five Year plan. The Plan recognizes the role of education and its importance in national development, and gives an unprecedented emphasis upon the growth of education, along with the significant improvement in the quality of education and ensures that the educational opportunity will be made available for all the section of society.

However, the previous plan makes successful growth, i.e. at primary stage the enrollment is near to the goal of universal level. At secondary level the growth in enrollment has increased from 4.3% per year during 1990s to 6.27% up to the end of the 2009-10. Youth literacy has improved from 60% (1983) to 91% (2009-10) and adult literacy has increased up to 74% (2011) from 64.8% (2001). The twelfth plan notice the regional difference in the student's attendance at different levels of education and identified states having the lowest student attendance rate i.e. below 60%, these were the educationally backward states, namely Uttar Pradesh, Bihar, Jharkhand and Madhya Pradesh.

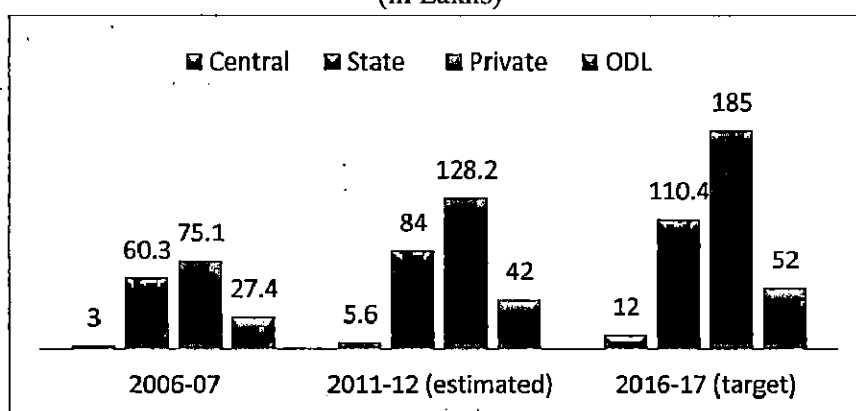
The plan felt a need for shift in strategies from focusing upon inputs, increased access and enrollment to the improvement in teaching learning process, for ensuring the adequate appropriate learning outcomes.

The main targets of the Twelfth plan for overall educational growth are:

- Increase in overall literacy up to 80% and bring down the gender gap in literacy below to 10%. Increase
- Universal access and improved quality free and compulsory education for children belonging to 6-14 age groups.

- Reduction in the percentage of Out of School Children to below 2% for all socio-economic and minority groups in all states at elementary level.
- Improved attendance and decreased dropout below to 10% at elementary level and less than 25% at secondary level.
- Improve learning outcomes at all levels of school education
- Improvement in GER over 90% at secondary level and over 65% at senior secondary level.
- Implement common curricula and syllabi of nationally acceptable standards for Science, Mathematics and English in all schools.
- Ensure quality secondary education with relevant skills including basic competency in mathematics, science, languages and communication.
- Develop life skills including skills of critical and constructive thinking, use of information and communication technology, organization and leadership, and community services.
- Increase additional enrollment capacity of 10 million students including 1 million in Open and Distance learning by the end of the plan at higher educational level.
- Raise the country's GER to 25.2% by 2017-18 from 17.9% (estimated) in 2011-12 at higher level.

**Figure 15: Enrollments at Higher Level by type of Institutions from 2006-07 to 2016-17**  
(in Lakhs)



Source: Twelfth Five Year Plan

The plan gives a high priority to the women and children belonging to the poorest and the most deprived socio-religious communities. Various strategies were adopted for their development. The main strategies for improving women's status

includes, Economic Empowerment; Social and Physical Infrastructure; Enabling Legislations; Women's Participation in Governance; Engendering National Policies and Programs and Mainstreaming Gender through Gender Budgeting.

Regarding girl's education the plan made special provision in this context. The numbers of women teachers were increased in schools, especially in rural and inaccessible areas. Better facilities were provided to these teachers. The provision was made to provide non-traditional vocational training as a part of the curriculum to girls, in the continuation of previous schemes such as better hostel facilities and scholarship to improve their enrollment. Gender equality at elementary level and the development of gender sensitive curricula, pedagogical practices, and teachers training and evaluation are the focal point of the twelfth plan for the development of girl's education. The safe and secure environment for girls in schools is another important issue dealt with in the plan.

### **Education of Muslims and State's Concern**

There are certain social groups in India, who have been historically disadvantaged such as SCs, STs, OBCs and Minorities. Our Constitution made certain provisions for their development, i.e. Article 341 for SCs, Article 342 for STs, and Article 340 for OBCs. There were certain Articles which provide special safeguards to minorities also, such as Article 15 that prohibit any kind of discrimination on religious basis; Article 16 gives equality in opportunities in public employment; Article 26 gives them right to manage their religious affairs freely; under Article 29 one has the right to conserve their language, script, and culture; Article 30 provides the right to establish and administer educational institutional; Article 347 provides special provision for the recognition of language; Article 350(A) gives the right to get instruction through mother tongue in educational institutions at primary stage, etc.<sup>58</sup>

The educational backwardness among minorities was paid attention by the government in the second half of the nineteenth century. In 1978, the establishment of Minorities Commission could be seen as an initiative on the part of state for their development. Although, it was a non-statuary body until the National Commission for Minorities was set up in 1993. A High Level Committee headed by Gopal Singh was setup in 1980. The report of this committee highlighted the fact that "the poor among

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<sup>58</sup> *Eleventh Five year Plan*, Vol. II, op. cit., p. 122.

the Muslims could not avail opportunities in education, employment, economic activities because of isolation and various historical factors.”<sup>59</sup> The Census of India 1981 brought out this reality that, forty four district having Muslim population in majority need special attention. With this objective the then Prime Minister Indira Gandhi took the initiative and a 15 Point Programme was launched in 1983 aiming to provide security and socio-economic development to the minorities. “This Programme was based on a three-pronged approach: (i) to tackle the situation arising out of communal riots; (ii) to ensure adequate representation of the minority communities in employment under the Central and State Governments as well as PSUs (Public Sector Undertaking); and (iii) other measures, such as ensuring flow of benefits to the minority communities under various development programmes, maintenance and development of religious places, Wakf properties and redressal of grievances of the minorities.”<sup>60</sup>

The National Commission of Minorities Act, 1992, addressed the issue of educational backwardness of Muslims, that “among minorities, Muslims, especially Muslim women, need special attention since relative to other communities they have remained socially, educationally and economically backward.”<sup>61</sup>

No special measures were found in the five year plans for the development of minorities till Seventh Five Year Plan. However, in the seventh plan, minorities were included with OBCs for development purposes. It was during the period of Seventh plan. that Mualana Azad Educational Foundation (MAEF) was set up as an autonomous organization in 1989. The main objective of MAEF was to encourage education among Muslims and especially for Muslims girls. It gives grants for educational facilities, such as for establishing schools, college and hostels, for infrastructure, scholarships and literary awards, etc. The initial budget of MAEF was 100 crore rupees and has been doubled in tenth plan.<sup>62</sup> The eighth five year plan paid special attention to the educational backward minorities as per the recommendation on Empowered Committee on Minority Education (1991). Special incentive and support was provided to the girls belonging to the economically weaker section of the society.

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59 Ibid.

60 Ibid.

61 Ibid., p.121.

62 *Eleventh Five Year Plan*, Vol. II, op. cit., p.122.

During the period of eighth plan, The National Minorities Development and Finance Corporation (NMDFC) was established in 1994, with an objective to provide concessional finance to the minorities for self-employment and income generated activities. The Ninth Plan initiated schemes for pre-examination coaching facilities especially for minorities for various competitive examinations, with an objective to increase their participation in public services.

The Tenth plan has initiated Area Incentive Madarsa Modernisation Programme, one of the major component of this program is inclusion of modern subject in Madarsa system, so that the students can be linked to the mainstream education system.

Apart from the above schemes, the Ministry of Social Justice and Empowerment acted as an implementing agency for programs for educational development and economic empowerment of minorities until a separate Ministry of Minority Affairs (MMA) was created on 29<sup>th</sup> January, 2006. Within this period, a high level Committee was composed under the Chairmanship of Justice Rajinder Sachar to present a report on the social, economic and educational status of the Muslim community. The report of this committee has been published in 2006 and proved a landmark for Muslims, and highlighted many shocking factors. It was observed by the Committee that, Muslim community consisting 13.4% of the total population is living in poor socio-economic conditions and were educationally backward in comparison to other socio-religious groups. With regard to Muslim women the committee stated that their literacy rate was particularly low, it further mentioned that because most of the Muslim boys and girls were first generation learners, so they need special support and grooming. The Committee made certain recommendations which includes, "setting up of an autonomous Assessment Monitoring Authority, creation of a National Data Bank and constitution of an Equal Opportunity Commission (EOC). It also suggested the provision of hostel facilities at reasonable cost, inclusion of minority aspects in the general curriculum for teacher training, setting up and strengthening of State-run Urdu medium schools, linkage of madarasas to Higher Secondary Boards, recognition of degrees of madarasas for

eligibility in competitive examinations, and provision of financial and other support to madarsas.”<sup>63</sup>

As per the Census of 2001, the total population of minority communities consist 18.4% (189.5 million) of the total population of India. Muslims constitute 13.4%, Christians 2.3%, Sikhs 1.9%, Buddhists 0.8% and Parsis 0.07% of the country’s total population. The total number of Muslims in India is around 140 million, which makes them the largest group within minorities, holding 72.8% share of the total minority population.<sup>64</sup>

Another step taken up by the government during that period, for the welfare and development of minorities was the Prime Minister’s New 15 Point Program, which was launched in 2006. The main focal point was to ensure that minorities should benefit by the various welfare schemes and programs. “It stipulates that wherever possible, 15% of targets and outlays under various schemes will be earmarked for the minorities.”<sup>65</sup> The main highlights of the programs were, (i) Enhancing educational opportunities for minorities; (ii) Equitable share in economic activities and Employment; (iii) Improvement in the living conditions of minorities; (iv) Prevention and control of communal riots. Following were the educational facilities that have been included in this program:

- Equitable availability of ICDS services: A certain percentage of ICDS projects and Anganwadi Centres to be located in blocks/villages with a substantial population of minority communities; equitable availability of benefits to be ensured.
- Improving access to school education: A certain percentage of all schools under the Sarva Shiksha Abhiyan, the Kasturba Gandhi Balika Vidyalaya Scheme, and other similar government schemes will be located in villages/localities having a substantial minority population.
- Greater resources for teaching Urdu: Recruitment and posting of Urdu language teachers in primary and upper primary schools.
- Modernizing Madarsa Education: Strengthening the Central Plan Scheme of Area-Intensive and Madarsa Modernization Program to provide basic educational infrastructure in areas of concentration of educationally backward minorities.

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63 *Eleventh Five Year Plan*, Vol. II, op. cit., p.123.

64 Ibid., p.121.

65 Ibid., p.124.

- Scholarships for meritorious students from minority communities: Formulation of schemes for pre-matric and post matric scholarships for students from minority communities.
- Improving educational infrastructure through the Maulana Azad Education Foundation (MAEF): To expand the activities of MAEF more effectively.<sup>66</sup>

The Eleventh Five year plan has realized the fact that, previous plans have “failed to include many groups, especially Muslims into the development net” although, many efforts were taken focusing weaker sections of the society. In the eleventh plan the highest priority was given to the development, expansion, implementation and monitoring of the programs and schemes concerning minorities. Major thrust was on the educational growth of Muslim girl child regarding their access, retention and achievement at different levels of education. Within ‘Sarva Shiksha Abhiyan’, a provision was made to ensure the universal coverage for the children of educationally backwards sections, and a special focus was made for Muslims girls. “In pursuance of the guidelines issued under the Prime Minister’s (Dr. Manmohan Singh) New 15-Point Program, scholarship schemes, namely the Pre-Matric, Post-Matric, and Merit and Means-based schemes for minority students will be formulated and implemented in the Eleventh Plan.”<sup>67</sup> The main objective of these schemes were to promote students, especially girls students, belonging to the minority communities at different stages of general, technical and vocational education. The plan has also adopted an area based approach to start development schemes for minorities, because there were many areas having significant minority population, were lacking in the adequate physical and social infrastructure.

During the period of Eleventh plan, the Central Government implemented the Scheme for Providing Quality Education in Madarsas (SPQEM) to encourage these institutions and provide financial assistance for introducing subjects like Science, Mathematics, Social Studies, Hindi and English in their regular curriculum, with an objective to create academic proficiency in these institutions. Another step taken up by the Government, for the educational development of minorities, was the Scheme for Infrastructure Development of Private Aided/Unaided Minority Institutions

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66 *Eleventh Five Year Plan*, Vol. II, op. cit., p.125.

67 *Ibid.*, p.127.

(IDMI). Under this scheme, more facilities were to be provided for improving the educational status of minority students.

Another important step taken up by the government during the Eleventh Plan was the establishment of Academies for Professional Development of Urdu Medium Teacher, in the three Central Universities namely, Aligarh Muslim University, Aligarh, Jamia Milia Islamia, New Delhi and Maulana Azad National Urdu University, Hyderabad. Within these academic institutions, various programme were offered for the development of Urdu language, such as:

- Refresher Courses
- Teachers Training for teaching modern subjects in Urdu medium
- Workshops on translations and preparation of books.
- Motivational programs
- Preparation of syllabus and teaching material
- Extension lectures
- Orientation programs
- Remedial coaching etc.

With regard to the development and empowerment of the minorities in India, the Twelfth Five Year Plan states that, “While India has experienced accelerated growth and development in recent years, not all religious communities and social groups (henceforth Socio-Religious Communities–SRCs) have shared equally the benefits of the growth process. Among these, the Muslims, the largest minority in the country, are seriously lagging behind on all human development indices.”<sup>68</sup> The planning commission estimates that, while comparing Muslims with other communities, it was found that their literacy rate and work participation is lower than others. It further mentions that very few amongst them have reported to get advantaged from various developmental schemes that have been started uptill now.<sup>69</sup>

On the issue of Muslim’s education the Plan notices that the gap between Muslim and non-Muslims is still high, although, significant improvement has been made in enrollment and retention rate at elementary level. The Twelfth plan will continue the Scheme of previous Plan, particularly SPQEM and IDMI with a larger

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68 *Twelfth Five Year Plan*, Vol. III, Planning Commission, Government of India, p. 249.

69 *Twelfth Five Year Plan*, Vol. III, op. cit., p. 250.



outlay and wider coverage of minority institutions. The provision was also made to offer Urdu as an optional language and with an Urdu Teacher in schools located in Muslim- dominated areas. With regard to the education of Muslim Girls, additional support will be provided to them including collective transportation facilities, which will help in improving their enrollment and attendance. They would also be included in the target of SSA and KGBV along with the women of other minority groups.

The twelfth plan has taken special actions to work upon those recommendations of the Sachchar Committee, which have been included in the Eleventh plan or untouched by the states. These include “(i) Disadvantageous minority students living in congested urban areas will be put into study centers by having the same set up as the existing school building to function after regular school hours; (ii) More public sector bank branches will be opened in minority concentration districts and the list of such bank branches will be placed by the Ministry of Minority Affairs on its website and (iii) Special programs for providing education along with skill and vocational training in the minority concentrated towns will be initiated.”<sup>70</sup>

In addition to the previous programs and schemes, the Twelfth Plan has started six new schemes targeting minorities welfare and development, these schemes are:

- Pilot Scheme for Leadership Training for Young Leaders among Minorities.
- Support for students clearing Prelims under Civil Services Examination.
- Scheme for Promotion of Education in 100 Minority Concentration Towns/Cities.
- Pilot Scheme for Urban Youth Support Lines.
- Scheme for Protection and Projection of Minority Culture and Heritage.
- Protective measure for the welfare and development of Linguistic Minorities.

In the above mentioned schemes the two schemes were directly focusing the educational development of minorities, i.e. Support for students clearing Prelims under Civil Services Examination, Scheme for Promotion of Education in 100 Minority Concentration Towns/Cities.

- Within twelfth plan it was noticed that dropout was very high in class IX and X, especially among Muslim women, due to the poor access of transport to reach

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<sup>70</sup> Ibid., p. 258.

distantly located institutions, therefore a programme was introduced in the twelfth five year plan, under which bicycles were provided to minority girls.

- A scheme for the leadership development of minority women was introduced within twelfth plan with a revised version (this scheme was launched in 2010, but could not be implemented due to anomalies in process of selection).
- Within Twelfth Five Year Plan provisions were made to provide Sanitation and health facilities along with social education in religious educational institutions including madarsas. This will help in improving the enrollment especially women's enrollment.
- It was proposed by the Twelfth plan that, alternative training would be provided to women's artisans especially from religious minorities who desire occupational diversification.<sup>71</sup>

The analysis of the overall five year plans brings out that, there is visible gap in the policy making and its implication. It was in the very First Five Year plan that provisions were made to achieve the goal of 'education for as per the directives of the Constitution of India. But the goal was not achieved even after the fixed time period. However, the significant growth has been achieved in the literacy and educational status in total, but still the vast gender gap exists at various educational levels and in literacy. It was also noticed that a difference in the allotted outlay and actual expenditure in the particular sector. In most of the cases the actual expenditure is lesser than the proposed outlay. A failure in the implication of policies was found on the part of the state.

The issue of women's education is neglected by the policy makers in the initial phase of the five year plan, although the plans focuses upon the increasing the number of literates in the country. The concern regarding gender issue came up later in 1970s; it is also due to the international pressure, which makes the state to bring out the actual picture of the socio economic status of women and disadvantaged groups. The reports presented by the various committee shows the deprived and vulnerable condition of Indian women. It was then only the major steps were taken for the development of women's status. However the issue of disadvantaged minority groups

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71 *Twelfth Five Year Plan*. p. 174.

and specially Muslims has been addressed in the recent years. It is important to mention that comparatively less focus on the educational status of Muslim women might seem to reinforce community's socio-religious identity and the prejudices practiced against women. It might be said that state seems to contribute in females' subjugation to patriarchal norms. Therefore, need of the hour is to give more attention on the measures so that gender gap between educational status can be removed.

# CHAPTER III

## Chapter: III

### MUSLIM WOMEN'S EDUCATION IN SCHOOLS

The Constitution of India since the beginning was committed to free and compulsory education to all children up to the age of 14 under Article 45 of the Directive Principles of the State Policy. Article 45 reads as follow:

*“The state shall endeavor to provide within a period of ten years from the commencement of this constitution, for free and compulsory education for all children until they complete the age of fourteen years.”<sup>1</sup>*

This long cherished commitment of the Indian Constitution had to wait till the 86<sup>th</sup> amendment (2002) of the Indian Constitution that made right to education a Fundamental Right. The Constitution of India guarantees right to life under Article 21 of Part III. Right to life meant right to live with dignity. In the light of Article 21 in the year 1993, in a landmark judgment, the Supreme Court ruled that the right to education is a fundamental right flowing from the Right to Life in Article 21 of the Constitution. Subsequently in 2002 right to education became a fundamental right through the 86<sup>th</sup> amendment of the Constitution. Article 21-A states:

*“The States shall provide free and compulsory education to all children of the age six to fourteen years in such a way as the State may, by law, determine.”<sup>2</sup>*

The 86<sup>th</sup> Amendment also modified Article 45 which now reads as follow:

*“The state shall endeavor to provide early childhood care and education for all children until they complete the age of 6 years”.<sup>3</sup>*

In the light of above mentioned constitutional guarantees and provisions Indian Government modified and formulated fresh policies to ensure right to education to the citizens of India. In this chapter an attempt has been made to study the different dimensions of Muslim women's education at school level in some of the selected states of Northern India i.e. Uttar Pradesh (UP), Bihar, Madhya Pradesh (MP), Himachal Pradesh (HP), Haryana, Delhi, Rajasthan Chhattisgarh, Punjab and Jammu & Kashmir. (from here onwards the term selected states will refer these

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1 P. M. Bakshi, *The Constitution of India*, Universal Law Publishing Co., New Delhi, 2011, p. 90.

2 Ibid., p. 57.

3 Ibid., p. 90.

states)The figures available of enrollment and dropout of girl students, especially Muslim girls, at primary, upper primary, secondary and senior secondary level are analyzed with the proper understanding of different causes.

The major sources of information are available in the form of government, semi-government and private reports. However, the Census of India (2011) has not yet released the latest demographic profile on the basis religion, the data from NUEPA (National University of Educational Planning and Administration)<sup>4</sup> and NSSO (National Sample Survey Office) 66<sup>th</sup> round<sup>5</sup> is used to supplement this shortcoming.

There is no denying the fact that basic education improves the level of human well-being especially with regard to life expectancy, infant mortality, nutritional status of children, etc. different studies have conclusively established the fact that universal basic education significantly contributes to economic growth.<sup>6</sup> Education plays an important role in the development process of a nation; it should be given special attention by developing countries like India. Nevertheless, the census of India depicts a different picture; according to 2011 Census the total literacy rate of India is 74.04%, and the literacy of males and females are 82.18% and 65.46% respectively. Though the figure reflects substantial gap between literacy rate of male and female but this has considerably improved since 1981. The following Table-1 represents the comparative study of literacy rate in India from 1951 to 2011.

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4 NUEPA (National University of Educational Planning and Administration) presented a yearly report which is developed in a form of State Report Cards and its covers more than 1.3 million primary and upper primary schools. It gives state wise information on a number of variables on all aspects of universal elementary education. The State Report Cards from NUEPA, first time in 2006-07 provided information on Muslims separately.

5 NSSO (National Sample Survey Office) 66th round was done during the July 2009-June 2010, the information that has been used is taken from the Report on "*Employment and Unemployment Situation among Major Religious Groups in India.*", NSSO, Government of India, June, 2013.

6 '*National Sample Survey of Estimation of Out-of-School Children in the Age 6-13 in India*', Draft Report, Submitted by, Social & Research Institute and Educational Consultants India Ltd., September, 2014, p.1.

**Table 1: Literacy rate in India: 1951-2011**  
(in %)

Census year	Total	Males	Females	Gender Gap
1951	18.33	27.16	08.86	18.3
1961	28.03 (9.98)	40.04 (13.24)	15.35 (6.48)	25.05
1971	34.45 (6.14)	45.96 (5.55)	21.97 (6.48)	23.98
1981*	43.57 (9.11)	56.38 (10.42)	29.76 (7.78)	26.62
1991**	52.21 (8.65)	64.13 (7.76)	39.29 (10.54)	24.84
2001	64.83 (13.17)	75.26 (11.72)	53.67 (14.87)	21.59
2011	74.04 (9.21)	82.18 (6.92)	65.46 (11.79)	16.68

Note:

\* Literacy rates exclude Assam where 1981 Census could not be conducted.

\*\* Literacy rates exclude Jammu and Kashmir

As mentioned in the census report, the literacy rates for 1951, 1961, and 1971 Census relate to population aged five years and above. The rates for the 1981, 1991, 2001 and 2011 census related to the aged seven years and above.

Figure in parenthesis represents the % point increase for each decade.

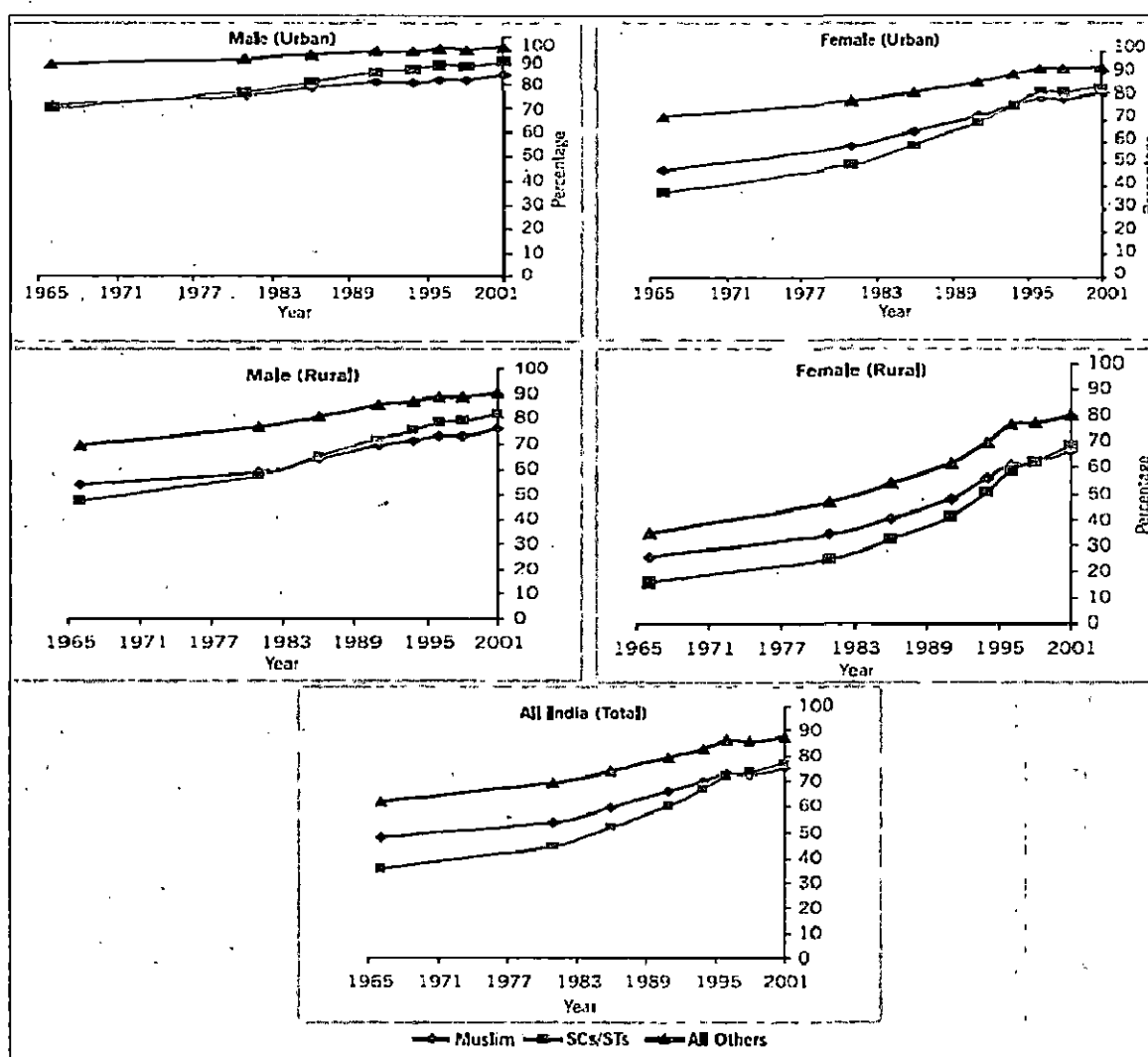
Source: Census of India.

The above Table-1 represents a remarkable increase in our literacy rate since independence. The literacy rate has improved from 18.33% in 1951 to 74.04% in 2011, i.e. within 60 years. The same improvement of literacy rate is also witnessed in the category of male and female since 1951 up to 2011. The male literacy rate improved from 27.16% in 1951 to 75.18% in 2011 whereas female literacy rate improved from 8.86 % in 1951 to 64.46 % in 2011. It is noticeable that the percentage of literate male is higher than national literacy in every census, while on the other hand the situation is totally opposite in context to female literate in India, which is lesser than national literacy rate throughout these censuses. The table also represents the percentage of increase in literacy rate in each decade, and the highest increase in literacy rate was in 2001, i.e. 13.17% in total, 11.72% in male and 14.87% in female. Within the period of last two decades the female literacy rate reflects a better improvement in comparison to males. The lowest gender gap up till now is visible in the last decade, which was a result of various efforts taken up by the Government of India for the development of women's education.

## Educational Status of Muslims and Muslim Women

This has been unanimously accepted by governmental as well as non-governmental agencies that the educationally Muslims are the most backward community in comparison to the other religious communities. In the following graphical representation (Figure-1) the comparative growth of literacy rate over the years among different social groups (Muslims, SCs/STs, and 'all others') are plotted. It is clearly visible that since the beginning, in the all India literacy rate, there was a huge gap between 'all others' and Muslims, marginally better literacy rate than SCs/STs. The gap of literacy rate between Muslim and SC/ST started declining from 1980s onwards and within few decades the literacy rate of SC/ST has significantly improved and by the year 2001 surpassed the literacy rate of Muslims.

**Figure (set) 1: Growth in Literacy Rate among Social Groups**



Source : Sachar Committee, 2006



The graph also represents the disparities on the basis of urban vs. rural divide and gender division. The gender gap is clearly visible in both urban and rural areas. The male literacy among SC/ST has started improving earlier in comparison to their female counterpart. It can be seen that in both rural and urban areas the male literacy among STs/SCs has increased faster and this enabled them surpass Muslims by mid 1970s in urban areas and by 1980s in rural areas. Whereas the progress in female literacy quite slow among both Muslims and ST/SC female.

The reason behind the remarkable improvement in literacy among ST/SC, perhaps, lies in the different measures and programs of State specially meant for SC/ST. As discussed in the previous chapter that from the outset of Planning, special emphasis was given for the socio-economic development of SC/ST whereas the backwardness of Muslims received attention after a long period of time that to after the release of Sachar Committee Report in 2006. It has been also argued by some scholar that the fast growth of literacy among the SC/ST was due to higher probability of employment ensured through reservation and consequent economic security crucial for encouragement to investment in children's education among ST/SC.<sup>7</sup>

Census of India, for the first time in 2001, provided a cross sectional information of the educational level of different religious groups and communities. The information available reveals that the Muslims consisting 13.4% of the total population suffered from a low literacy rate i.e. 59.1% which is less than national average literacy rate, 64.8%, and lowest among all religious communities except SC/ST and the category termed as 'others' as tabulated in the in the Table-3. The literacy rate is highest among Jains (94.1%) followed by Christians (80.3%) and Buddhist (72.7%).

Disparities were found on the basis of rural/ urban divide in the literacy rate within different religious communities. It is clearly visible in Table-3 that as per the figure 2001 census the overall literacy rate is higher in urban areas (79.1%) in comparison to the rural areas (58.7%). Similarly the gap is also visible in figure of male/female literacy rate. The gender gap is lower in urban centers (13.4%) if

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7 This argument has been made by Sonalde Desai and Vivek Kulkarni, in "Changing Educational Inequalities in India in the context of India in the Context of Affirmative Action" University of Maryland, Mimeo. 2005, cited in footnote no. 8 in chapter 4, in *Socio, Economic and Educational Status of the Muslim Community of India A Report* (Sachar Committee), Prime Minister's High Level Committee, Government of India, November, 2006, p. 54.

compared to the all India figure (21.6%). This comparison depicts a substantial gender gap when we compare the figures of gender gap of rural areas (24.6%). the gender gap of rural area is worse than the overall national figure of gender gap (21.6%).

**Table 2: Rural-Urban Difference in Literacy Rate among Socio-Religious Communities (2001)**

	Total (%)				Rural (%)				Urban (%)			
	Total	Male	Female	Gender gap	Total	Male	Female	Gender gap	Total	Male	Female	Gender gap
India	64.8	75.3	53.7	21.6	58.7	70.7	46.1	24.6	79.1	86.3	72.9	13.4
Hindu	65.1	76.2	53.2	23	59.1	71.7	45.7	26	81.3	87.9	73.9	14
Muslim	59.1	67.6	50.1	17.5	52.7	62.3	42.7	19.6	70.1	76.3	63.2	13.1
Christian	80.3	84.4	76.2	8.2	74.5	79.5	69.7	9.8	90.9	93.6	88.3	5.3
Sikh	69.4	75.2	63.1	12.1	64.2	70.6	57.2	13.4	63.6	87.5	79.2	8.3
Buddhist	72.7	83.1	61.7	21.4	66.9	78.8	54.6	24.2	81.6	89.8	72.9	16.9
Jain	94.1	97.4	90.6	6.8	87.5	94.2	80.3	13.9	96.1	98.4	93.6	4.8
SC	54.7	66.64	41.9	24.74	51.18	63.99	37.84	26.15	88.12	77.93	57.49	20.44
ST	47.1	59.17	34.76	24.41	45.02	57.39	32.44	24.95	88.12	77.77	59.87	17.9
Other	47.0	60.8	33.2	21.6	43.9	58.2	29.5	28.7	75.3	83.8	66.5	17.3

Source: Census of India, 2001.

The rural-urban disparity is significant among all the socio-religious communities as indicated in the Table 2. The highest literacy was recorded within the Jain community in both rural and urban areas. The Muslims have the lowest literacy rate amongst all religious groups, except SC/ST and 'Others' in rural as well as in urban areas. The table also records that the gender gap is highest among Hindus (23%) in comparison to six major religious groups in India. Next to Hindus are Buddhists (21.4%) and Muslims (17.5%). It appears that the Jain community seems to be more conscious for the education of their daughters with a lowest gender gap of 6.8% at national level. The inter community rural-urban disparity is also illustrated in Table 2 Indicating glaring gender gap in rural areas compared to the urban areas across the different communities.

The Table 2 also displays a significant disparity of literacy rate of females of different religious groups. The lowest female literacy was found among the SC/ST and 'other group' followed by the Muslims (42.7% female literacy in rural and 63.2% in urban areas). On both the count the literacy rate of Muslim females are slightly better than SC/ST and 'others' but less than the national average of female literacy

rate, i.e. 46.1% (rural) and 72.1% (urban). It is interesting to note here that according to the Census of 2001 the literacy rate of Muslims were less the National average but figured better than the Hindus and Buddhists. This may be due to the fact that among the Muslims learning of religious text is preferred since early ages for both boys and girls. According to the guidelines of census manual a person is considered literate if he can read, write and understand any language.

**Table 3: Community Wise Literacy rate (%) of Females in Selected States of Northern India (2001)**

States	Persons	All Religious Communities	Hindus	Muslims	Christians	Sikhs	Buddhists	Jains	Others
India (13.4)	Total	64.84	65.09	59.13	80.25	69.45	72.66	94.08	47.02
	Female	53.67	53.21	50.09	76.19	63.09	61.69	90.08	33.19
Bihar (16.5)	Total	47.0	47.9	42.0	71.1	79.8	59.0	93.3	28.7
	Female	33.1	33.4	31.5	66.4	73.3	42.2	90.8	14.9
Uttar Pradesh (18.5)	Total	56.3	58.0	47.8	72.8	71.9	56.2	93.2	64.0
	Female	42.2	43.1	37.4	67.4	63.8	40.3	90.3	52.0
Himachal Pradesh (2.0)	Total	76.5	76.8	57.5	82.8	83.0	73.7	96.3	78.0
	Female	67.4	67.7	46.6	79.5	76.2	64.7	94.8	74.3
West Bengal (25.2)	Total	68.6	72.4	57.5	69.7	87.2	74.7	92.8	51.5
	Female	59.6	63.1	49.8	62.3	82.0	66.2	88.9	34.2
Haryana (5.8)	Total	67.9	69.4	40.0	85.8	68.9	67.4	94.2	66.9
	Female	55.7	57.1	21.5	81.8	62.2	54.9	90.7	57.7
Chhattisgarh (2.0)	Total	64.7	63.9	82.5	75.3	89.0	84.9	96.8	53.6
	Female	51.9	50.8	74.0	68.2	84.7	76.9	94.8	38.4
Madhya Pradesh (6.4)	Total	63.7	62.8	70.3	85.8	82.9	74.4	96.2	52.1
	Female	50.3	49.1	60.1	81.4	76.7	62.6	93.6	37.6
Rajasthan (8.5)	Total	60.4	60.2	56.6	83.0	64.7	71.4	94.0	55.6
	Female	43.9	43.2	40.8	77.7	53.8	55.1	89.3	40.2
Delhi (11.7)	Total	81.7	82.8	66.6	94.0	92.1	83.8	96.8	88.8
	Female	74.7	75.4	59.1	91.7	89.1	75.6	95.1	86.5
J & K (67)	Total	55.5	71.2	47.3	74.8	85.4	59.7	86.5	46.3
	Female	43.	59	34.9	60.9	77.6	49.0	83.3	37.8

Note: Figures in parenthesis are the percentage of Muslims in total population.

Source: Ranganath Commission, 2007<sup>8</sup>

Table-3 illustrates the literacy rate of females in some of the selected states of northern India. The figures suggest that the prospect of literacy rate vary from state to state and are also not uniform across different communities. It is important to mention

<sup>8</sup> Report of the National Commission for Religious and Linguistic Minorities (Ranganath Commission) Vol. II, Ministry of Minority Affairs, Government of India, 2007.

here that unlike other states the female literacy rate among Muslims in two states Madhya Pradesh (Female: 60.1, Total: 70.3%) and Chhattisgarh (Female: 74.0, Total: 82.5%) is higher than the national female literacy rate of Muslims (Female: 50.09, Total: 59.13%). In MP and Chhattisgarh the majority of Muslim population is urban centric and one easily finds better educational access in urban areas as compared to rural (see Table 4). This might be reason behind the better percentage of Muslims and Muslim women in these states.

**Table 4: Muslim Population (%) in Chhattisgarh and Madhya Pradesh**

MP			Chhattisgarh		
Total	Urban	Rural	Total	Urban	Rural
6.4	63	27	2	60	40

Source: Census, 2001

The Sachar Committee Report has dwelt in detail about the backwardness of Muslim community and has also suggested remedial measures for their upliftment. The Muslim community suffered from lower levels of enrollment at primary level to a sharp decline in participation in higher education. According to the Sachar Committee Report, the largest minority constituting 13.4% of the population is indeed extremely backward in comparison to the other socio-religious communities (SRCs).

### **Muslim Women at Different educational Level**

According to the Census of India, 2011 “a person aged seven and above, who can both read and write with the understanding of the language, is treated as literate.”<sup>9</sup> So the study of literacy rate only provides us a limited understanding about the total literate person in a particular group. Just looking at the literacy rate one cannot judge the level of educational standard of any community or group. This could only be analyzed through the comparative analysis of different communities on the basis of the enrollment in schools at different levels.

### **Elementary Education**

Elementary education, serves as base in the building of one’s personality and knowledge. It also forms the foundation of the education pyramid. “Unless this foundation of education, it will not be feasible to achieve the goal of universal access

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<sup>9</sup> *Census of India, 2011, Provision Population Totals, Government of India, p. 99.*

to *quality education* for all.”<sup>10</sup> Since the independence, major efforts were taken on the part of the state to improve the educational status of its citizens. In the previous chapter it has been observed that there were shifts and deviations in the planning with regard to education. It was only during last decade that elementary education became the focal point of the policy makers to achieve the target of ‘Universal Primary Education’<sup>11</sup> and ‘Education for All’<sup>12</sup>. The measures taken in this regard proved fruitful as the Twelfth Five Year Plan acclaim significant progress in imparting education. At primary level the enrollment has reached close to universal level. At elementary level the progress in enrollment was 131.85 million (2006-07) to 133.41 million (2009-10). The GER (Gross Enrollment Ratio) has increased from 111.2% in 2006-07 to 115% in 2009-10. There is also significant improvement in girl’s education at primary and upper primary levels. Their share in total enrollment has raised from 48.09% (primary) and 46.51% (upper primary) in 2006-07 to 48.46% (primary) and 48.12% (upper primary) in 2009-10.

To properly analyze the enrollment and completion of primary education among the Muslim girls the study has been divided into following three parts on the basis of availability of information, mainly based, on the reports of Sachar Committee and NUEPA.

1. 1948 to 2001 ( Students who completed at Primary and Upper Primary level)<sup>13</sup>
2. 1999-2000 to 2004-05 (Current enrollment rate)<sup>14</sup>
3. 2006-07 to 2009-10 (Percentage in the total enrolment)<sup>15</sup>

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10 *Twelfth Five Year Plan*, Planning Commission, Government of India, New Delhi, 2013 p. 52.

11 Universal Primary education- it was the second goal in the ‘Millennium Development Goal’ which is outcome of ‘Millennium Summit’ of 2001. A target was set to achieve Universal Primary Education and to ensure that, all boys and girls will be able to their complete primary education by 2015.

12 Education for All- it was movement led by the UNESCO (United Nation Educational, Scientific, Cultural Organization) and identified as a part of ‘Dakar Framework Action’ at the World Education Forum (Dakar, 2000). The target is set to meet the learning needs of all children, youth and adults by 2015.

13 The census data has been used by the Sachar Committee to analysis the difference over the years in the completion of respective level of education.

14 In this Section the NSSO data has been used by the Committee to study the present enrollment rate.

15 The data has been estimated from the NUEPA Analytical Report.

**Table 5: Percentage of the Students who completed at least Primary Education**

Year	Total			Male (Urban)			Female (Urban)			Male (Rural)			Female (Rural)		
	Muslim	SCs/ STs	All Others	Muslim	SCs/ STs	All Others	Muslim	SCs/ STs	All Others	Muslim	SCs/ STs	All Others	Muslim	SCs/ STs	All Others
2001	60.9	61.4	79.3	71.3	80.2	89.6	70.9	74.8	88.1	58.9	66.1	80.8	47.8	47.0	67.6
1999	58.4	55.9	75.5	70.1	78.1	87.9	68.1	68.6	84.5	57.4	62.8	78.3	43.3	39.0	60.7
1996	54.7	49.0	71.4	70.8	77.1	87.7	62.7	60.7	80.6	55.9	58.6	76.3	36.1	30.1	52.2
1991	47.3	40.2	64.7	68.2	71.9	85.5	54.0	49.6	74.6	49.5	50.5	70.3	28.3	21.7	43.2
1986	41.0	32.2	59.0	64.2	66.3	83.6	46.6	40.2	70.4	43.3	41.7	64.1	21.9	14.6	35.3
1971	33.6	23.1	50.4	58.8	57.6	80.3	35.0	27.4	61.5	36.1	29.6	54.3	13.5	7.7	23.9
1948	18.2	8.8	27.8	43.4	33.4	66.7	13.9	7.5	34.1	21.8	13.1	31.6	4.0	1.6	7.4

Source: Sachar Committee Report, 2006

Note: In this analysis of the data, primary education includes the students of 12 years and above age and who completed at least 5 years of school education.

**Table 6: Percentage of the Students who completed at least Upper Primary Education**

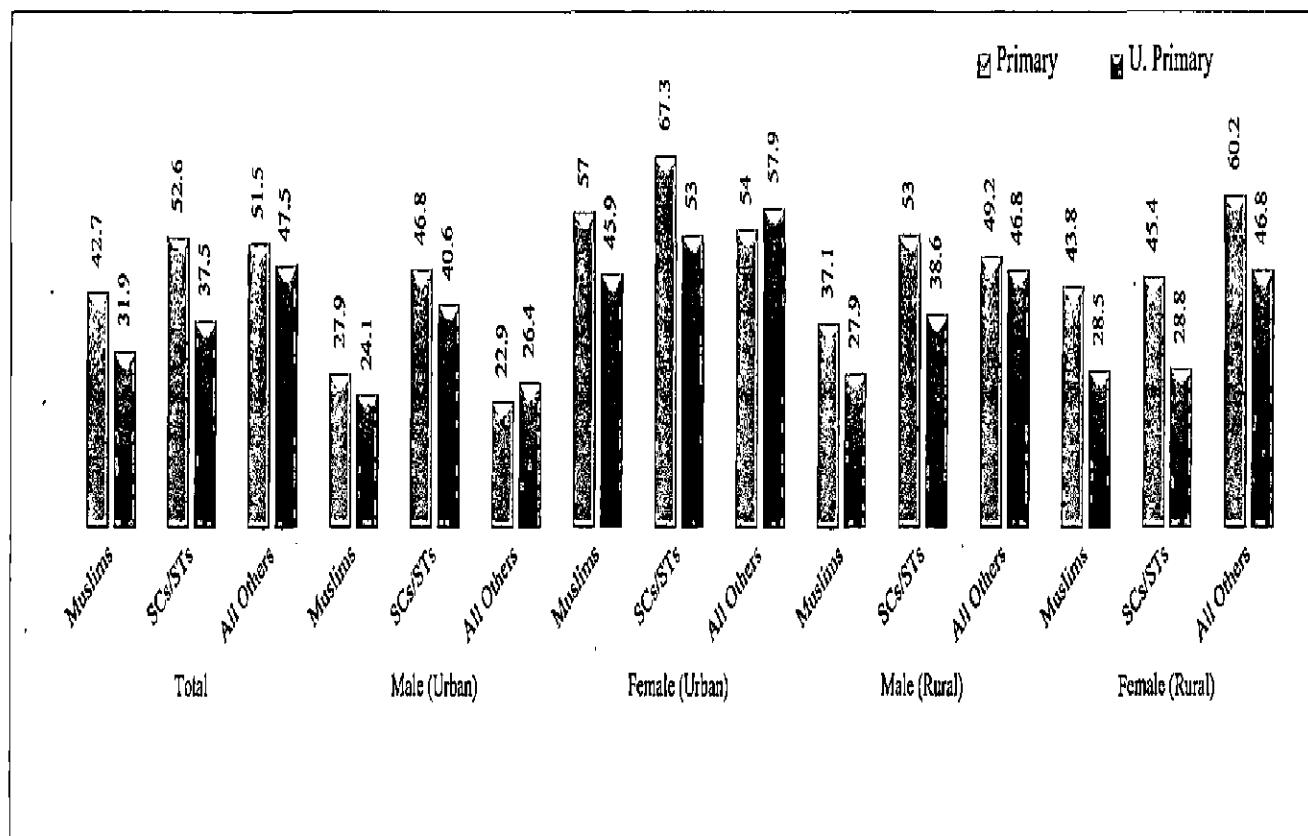
Year	Total			Male (Urban)			Female (Urban)			Male (Rural)			Female (Rural)		
	Muslim	SCs/ STs	All Others	Muslim	SCs/ STs	All Others	Muslim	SCs/ STs	All Others	Muslim	SCs/ STs	All Others	Muslim	SCs/ STs	All Others
2001	40.5	41.3	62.7	49.6	59.8	76.7	51.1	56.3	76.7	37.3	43.7	62.0	29.4	29.3	49.0
1999	39.9	38.8	60.4	50.5	60.4	76.2	49.9	52.4	73.7	37.8	43.2	61.3	26.9	24.5	43.8
1996	37.3	34.2	57.1	52.1	61.0	77.0	44.7	45.7	69.4	37.5	41.1	60.1	21.3	18.4	36.3
1991	30.5	27.1	50.0	49.4	55.7	74.3	34.8	34.8	61.4	32.1	34.6	54.0	14.8	12.4	27.6
1986	25.3	21.0	44.2	45.2	50.3	71.9	27.7	26.5	56.0	27.3	27.5	47.5	10.2	7.6	20.5
1971	19.3	13.2	35.0	39.8	40.9	67.2	18.5	15.9	45.2	20.6	16.4	35.7	4.9	3.2	11.2
1948	8.6	3.8	15.7	25.5	19.2	50.3	5.2	3.3	18.8	9.4	5.1	15.2	0.9	0.5	2.2

Source: Sachar Committee Report, 2006

Note: In this analysis of the data, Upper Primary education includes the students of 15 years and above age and who completed at least 8 years of school education.

The Sachar Committee presents the inter-community figure regarding school education over the years from 1948 to 2001 (Table 5 and 6). Both the Table 5 and 6 brings out that since 1948 the percentage of students who completed Primary and Upper Primary level has significantly improved in all groups. Similar to the pattern of literacy rate at this level also percentage of Muslims is better than STs/SCs during the early years after the independence. Albeit by the year 2001 the percentage of STs/SCs has slightly surpassed the percentage of Muslim in every aspect. The Table 5 and 6 also indicates recognizable gender gap in all categories throughout the period of study except in the year 2001 the percentage of girls completing upper primary education is greater than boys.

Figure 1: Increase in Percentage of Completing Primary and Upper Primary Level  
(1948 - 2001)



Note: in this Figure an analysis has been made on increase in percentage on the data given in Table 4 and 5.

Figure-1 indicates the increase in percentage at both Primary and Upper Primary level from 1948 to 2001. It is clearly visible that at primary level the major increase is recorded under the category of ST/SC. The figure also illustrates that the highest increase was among the urban females and within the urban females the highest increase was in the category of 'all others'. On the other hand at upper Primary level the highest increase is recorded in the category of 'all others' (except the STs/SCs males in urban areas).

**Table 7: Gender gap at different levels of School Education (1948-2001)**

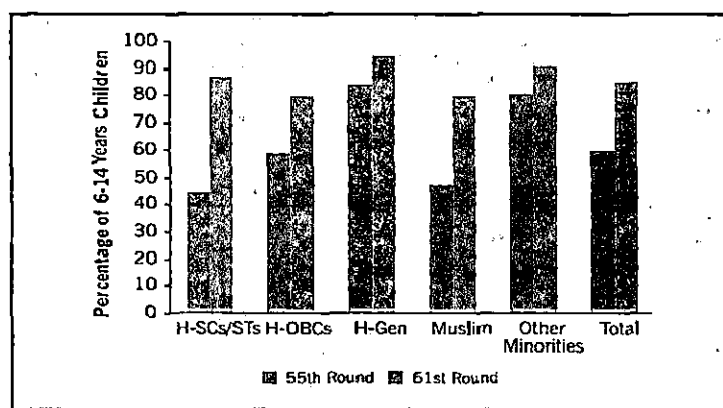
Years	Urban (%)			Rural (%)		
	Muslims	SCs/STs	All Others	Muslims	SCs/STs	All Others
<b>Primary Level</b>						
2001	0.4	5.4	1.5	11.1	19.1	13.2
1948	29.5	25.9	32.6	17.8	11.5	24.2
<b>Upper Primary Level</b>						
2001	-1.5	3.5	0	7.9	14.4	13
1948	20.3	15.9	31.5	8.5	4.6	13

Note: The data from Table 4 and 5 is used here to find out the Gender Gap.

Table 5 and 6 indicates a decline in the percentage of students from primary to upper primary level. The changes are also visible in the figures of gender gap at the completion of school education at both primary and upper primary level during the period of five decades (see Table-7). Significant increase is recorded in all the categories of urban population since 1948 to 2001. ST/SC category recorded highest gender gap whereas the lowest is recorded among the Muslims.



**Figure 2: Enrollment Rates at Elementary Level (1999-2000 and 2004-05)**

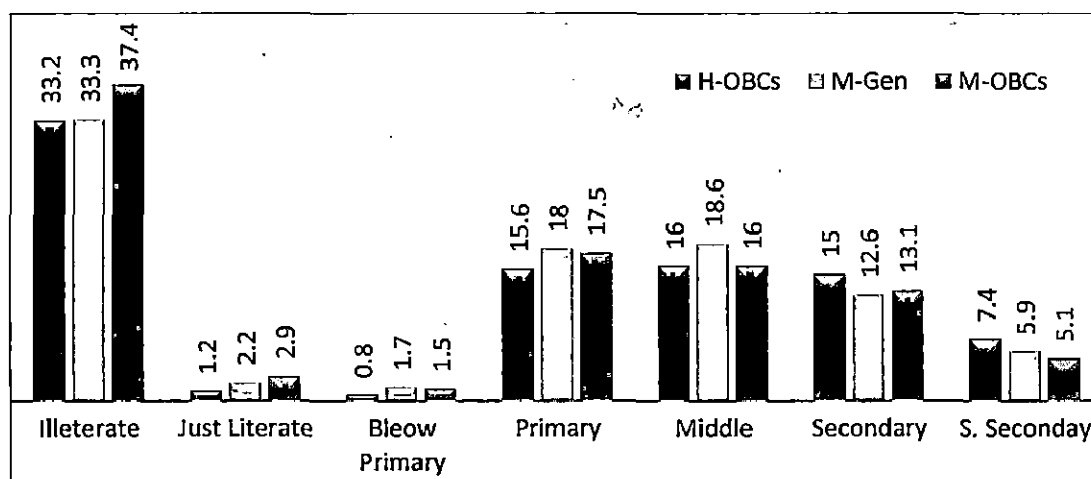


Source: Sachar Committee Report.

Figure-2 plots the data of enrollment at elementary level of education from 1999-2000 to 2004-05 derived from Sachar Committee Report. The information available is not divided on the basis of gender but it is clearly evident that the educational status of Muslims is not encouraging in comparison to other SRCs. The committee observed that, “While an increase in enrolment is observed for all SRCs, the increase has been the highest among SCs/STs (95 percent), followed by Muslims (65 percent). Though this substantial increase has not really changed the relative position of Muslims in terms of ranks, the gaps among SRCs have narrowed dramatically. In 1999-00, Muslims had the lowest enrolment rate among all SRCs except SCs/STs and this rate was 78 % of the average enrolment rate for the population as a whole. In 2004-05 the Muslim enrolment rate was slightly higher than that of OBCs, but somewhat lower than the average enrolment rate” (see Figure-2).<sup>16</sup>. The committee further stated that the enrollment rate are lowest amongst Muslims but interestingly have improved in recent years. This is consistent with the perception that community in increasingly looking at education as a means of improving their socio-economic status.

<sup>16</sup> *Socio, Economic and Educational Status of the Muslim Community of India A Report* (Sachar Committee), Prime Minister’s High Level Committee, Government of India, November, 2006, p 57.

**Figure 3: Difference in Enrollment (%) up to Senior Secondary Level (2004-05)**



Source: Sachar Committee, 2006

According to the information available through NSSO 2004-05 (61<sup>st</sup> Round), 40.4% of the total population consist of OBCs, within the total number of OBCs, 15% were Muslims and rest were Hindus. Figure-3 clearly indicates that illiteracy is highest among OBC Muslims; it also shows that general category Muslims are better off in comparison to the OBC Muslims at every stage of school education. It appears that the reason obviously is the economic backwardness as also suggested by the Sachar Committee Report. Sachar Committee Report observed that the incidence of poverty is highest amongst OBC Muslims in comparison to the OBC Hindus and Muslims of general category. The data of Figure-3 indicates that at the primary level of education Muslims of general category shared better percentage in comparison to Hindu OBCs whereas at higher level of education the share of Muslims witness decline.

Sachar Committee Report mentions different categories of OBC in all the religious communities including Muslims also which are listed in central government list but are missing in the state list. In some cases this situation is just opposite. There are many OBC missing from both the lists. The number of such cases is more among Muslims.<sup>17</sup> This kind of neglect on the part of government further deprives OBC Muslims from getting benefitted to special facilities provided to the OBC category.

<sup>17</sup> Sachar Committee, op. cit, p. 201.

The Table 8 represents the enrollment growth after the Sachar Committee Report (2006-07 to 2009-10). The NUEPA Report comprises data in the form of percentage related with total enrollment at elementary level education of different groups (Muslims, SC, ST and OBC), as well as the data of girls enrolment at elementary level of education. The figures suggest slight increase in the overall percentage of Muslim enrolment at primary and upper primary level whereas the girl's enrolment registers marginal increase.

**Table 8: Percentage of Muslims, SC, ST and OBC Enrollment at Primary and Upper Primary Level to Total Enrollment: All States (2006-07 to 2009-10)**

Years	Educational levels	%Muslim enroll.	%Muslim girls enroll.	% SC enroll.	% SC girls enroll.	% ST enroll.	% ST girls enroll.	% OBC enroll.	% OBC girls enroll.
2006-07	Primary	9.39	48.65	20.11	48.01	11.36	47.98	42.18	48.20
	U. Pri	7.52	49.33	19.22	46.15	8.83	44.58	41.23	45.99
2009-10	Primary	11.03	48.93	20.07	48.45	11.54	48.62	42.39	48.57
	U. Pri	9.30	50.03	19.17	48.13	9.43	47.47	41.93	47.30

Source: Analytical Report, NUEPA, (2006-07<sup>18</sup> and 2009-10)<sup>19</sup>

Table 7 indicates positive changes in the percentage of enrollment among all groups at both primary and upper primary level in recent times (2006-07 to 2009-10). It also indicates a significant progress in total enrollment of Muslims during this period.<sup>20</sup> At primary level the percentage of Muslim enrollment has increased from 9.39% in 2006-07 to 11.03% in 2009-10. While at upper primary level this is 7.52% and 9.30%. The share of girl's enrolment within the total enrollment of the Muslim community increased from 48.65% (2006-07) to 48.93% (2009-10) at primary stage, while at upper primary level, their percentage has increased from 49.33% (2006-07) to 50.03% (2009-10). The comparison of the number of enrolment of Muslim girls at primary and upper primary level reveals interesting facts. The percentage of enrolment of girls at upper primary has increased in comparison to total percentage of enrolment at upper primary level. This can be seen as a positive change in the attitude

18 *Elementary Education in India Progress Towards UEE: An Analytical Report 2006-07*, National University of Educational Planning and Administration, New Delhi, 2008.

19 *Elementary Education in India Progress Towards UEE: An Analytical Report 2009-10*, National University of Educational Planning and Administration, New Delhi, 2012.

20 The NUEPA Report mentions that In 2006-07 the information presented on Muslims enrollment does not include the complete coverage, as this was the first attempt of collecting information on Muslims but it could be treated as provisional information.

of the community or an accomplishment of the State efforts for generating awareness regarding the importance of girl's education. On the other hand this increase may also be due to the increase of number of dropout of Muslims boys after primary education. Due to the economic backwardness of community the male child are usually compelled to leave their education at early age and start working to provide livelihood to their families.

The regional profile of enrolment at primary and upper primary level is tabulated in the table of Appendix 2. The figures of different states also indicate increase in the enrolment of girls at primary and upper primary level. The Muslim community has recorded the lowest percentage of growth in most of the states at both the levels except the STs, while OBCs have recorded the highest enrolment among the marginalized group. The reason behind the lowest enrollment of STs, lies in their share of the total population of the respective states, which is below their national average (31.3%) in almost all the selected states. In some of the states their share is even less than 1%. <sup>21</sup>. Among all the selected states, the enrollment of Muslim signifies an increase at both primary and upper primary level from 2006-07 to 2009-10. Similarly the girl's enrollment has also improved during these years. In most of the cases dropout has also been noticed at the upper primary level. It was surprising to see that in Delhi, the enrollment has been decreased during these years among the marginalized groups except Muslims, but the percentage of enrolment of Muslim girls witnessed the same upward trend.

One can discern a correlation between the percentage of total population of a particular category and their share in the total enrollment. In the states where the Muslim population is above their national average, the enrollment of Muslims have been found comparatively better than those states where their population is less than national average or not significant. In West Bengal the percentage of Muslim population is 25.25% and their enrolment is 32.3% (primary) and 26.5% (upper primary) in 2009-10 whereas in Himachal Pradesh where the Muslims comprises only 1.97% of the total population witness only 1.6% and 1.1% enrolment at primary and upper primary level respectively.

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21 According to the 2001 Censes, the share of STs in total population of the states are, Uttar Pradesh(0.1%), Bihar(0.9%), West Bengal (5.5%),Himachal Pradesh (4.0%), Haryana (0.0%), Madhya Pradesh (20.3%), Delhi (0.0%), Rajasthan (12.6%), Chhattisgarh (31.8%) and Punjab (1.57%).

## Muslim women at Secondary and Senior Secondary Level

The Secondary level of education is like a bridge that connects the elementary and higher education. The presence of any community at higher level of education depended a lot on the prospect secondary and senior secondary level of education. Therefore this level of education is also an indicator of economic wellbeing of any community.

The children going for the secondary and senior secondary school belong to the age group of 14-18. To glean out the meaningful picture of Muslim women's share of this level of education the information has been taken from Sachar Committee Report, Ranganath Commission Report and the Report of NSSO 66<sup>th</sup> round. On the basis of availability of information and for the purpose of better understanding the analysis has been divided into two segments.

1. the growth at secondary level since independence (1953-2001)<sup>22</sup>
2. the present scenario at secondary and senior secondary level (2009-10)<sup>23</sup>

**Table 9: Percentage of the Students who completed at least Secondary level Education**

Year	Total			Male (Urban)			Female (Urban)			Male (Rural)			Female (Rural)		
	Muslim	SCs/ STs	All Others	Muslim	SCs/ STs	All Others	Muslim	SCs/ STs	All Others	Muslim	SCs/ STs	All Others	Muslim	SCs/ STs	All Others
2001	23.9	21.1	42.5	36.1	42.1	63.0	32.2	31.8	57.9	22.0	24.5	41.8	11.2	10.2	23.8
1996	19.5	16.7	37.2	34.9	38.7	61.1	24.3	23.5	49.9	19.3	20.9	37.8	7.3	6.7	17.5
1991	16.1	12.9	32.5	31.9	35.0	59.0	18.8	17.3	44.4	16.5	16.5	32.8	4.8	3.9	12.4
1976	12.5	7.9	25.5	28.7	28.6	55.5	12.3	9.8	34.6	12.2	9.3	23.7	2.1	1.5	6.1
1953	5.4	2.1	11.0	18.3	12.8	41.0	3.2	1.8	12.4	5.0	2.6	9.3	0.4	0.2	1.0

Source: Sachar Committee Report, 2006

Note: In this analysis of the data, Secondary level education includes the students of 17 years and above age and who completed at least 10 years of school education

Table 9 records the information related with the completion of secondary level education since 1953 to 2001. It has been observed by the Sachar Committee that "The initial disparities between Muslims and 'All Others' have widened in all four groups disaggregated on the basis of place of residence and gender. The increase in disparity is most apparent in urban areas for females and amongst rural males. The

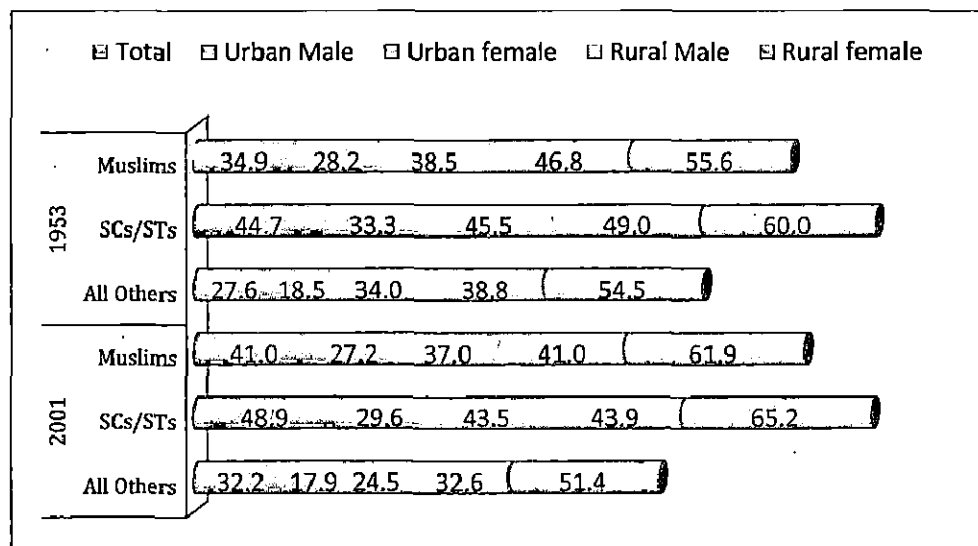
22 The census data has been used by the Sachar Committee to analysis the difference over the years in the completion of secondary level of education.

23 The data of NSSO 66th round has been used for this analysis.

gap between urban males has not changed significantly rather it has remained persistently high at about 30 percentage points. The gaps are vast and increasing over time, contrary to the expectation that as the overall educational system improves disparities will be reduced. However, some degree of catching up can be seen for SCs/STs, especially in the case of urban males and females, and also for rural males. This transition seems to have started as early as the 1960s.”<sup>24</sup>

The comparison of the figures tabulated in the tables from Table 6 to Table 9 indicates that approximately one third of total students drop out after completion of Upper Primary level. This further increased in the year 2001 in all groups as depicted in Figure-4. The comparison of regional data gives a different picture. The decline in the dropout has been noticed in 2001 if compared to the data of 1953. The lowest dropout rate is marked among the ‘all other’ group followed by Muslim in both urban and rural areas. This also gives a positive indication that Muslims have a better transition rate than STs/SCs at secondary level.

**Figure 4: Dropout (%) from Upper Primary to Secondary level (1953-2001)**



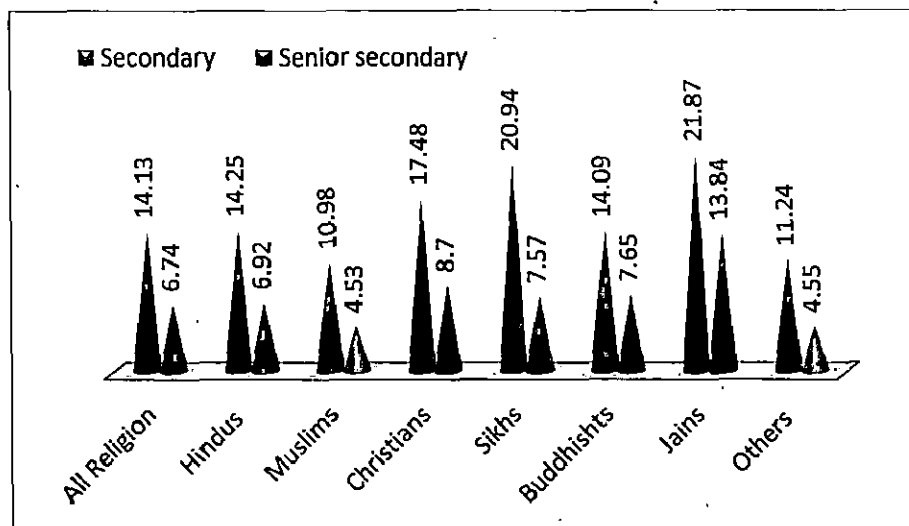
Note: these figures has been estimate been estimated from the Table 5 and Table 8

According to the 2001 census the overall percentage at secondary level of all religion is 14.13%. Among the different religious communities Jains performed best, at the top position with the share of 21.87% while the Muslims were the worse, at the lowest position with the share 10.96%. The further deteriorated at Senior Secondary level as depicted in the Figure 5. At this level too Muslims were at the lowest position with 4.53% among the all religious groups. Thus Muslim being the largest minority

24 Sachar Committee, op. cit., p 60.

group lag behind the other religious communities at the secondary and senior secondary level of education and their percentage is also lower than the national average at both the levels.

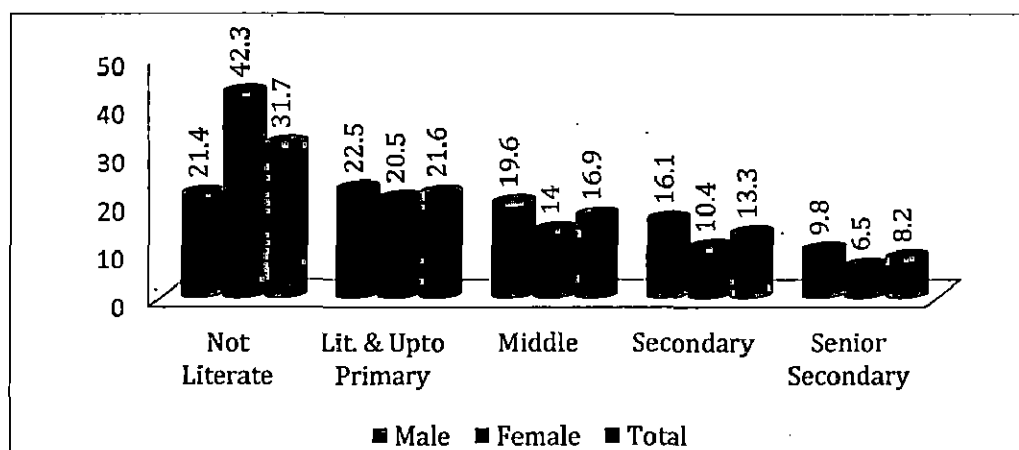
**Figure 5: Educational Attainment of Religious Groups at Secondary and Senior Secondary Level**  
(Census 2001)



Source: Ranganath Commission Report, 2007

In the absence of religion based data in 2011 Census the available data of NSSO 66<sup>th</sup> round has been used to analyse the present educational status of Muslims in comparison to other religious groups at secondary and senior secondary level. Figure 6 shows the educational status of the people belonging to the 15 Years and above age group in India beginning from scratch to senior secondary level. It is clearly visible that still 31.7% of the total population (15years and above age) were not literate. Under this category the proportion of females (42.3%) is much higher than the males (21.4%). However, various steps were taken by the government to remove illiteracy like program of adult education, distance and correspondence education, evening classes etc. but the situation has not satisfactorily improved.

**Figure 6: Percentage of Total Population at Different Educational Level**  
(Within 15 years and above age group)  
(2009-10)



Source: NSSO 66<sup>th</sup> Round, 2009-10

The Table 10 represents the educational level among the major religious groups in 2009-10 (15 years and above age group). It has been found that illiteracy is highest among Muslims (total: 36.3%) during the period under study. Out of the total Muslim population 26.7% males and 46.3% female population are not literate.

**Table 10: General Educational Level among Major Religious Groups (%) in India**  
(Within 15 years and above age group)  
(2009-10)

Educational Level	Religious Groups														
	Hindu (80.2)			Muslim (13.4)			Christian (2.3)			Sikh (1.9)			Others (2.2)		
	M	F	TT	M	F	TT	M	F	TT	M	F	TT	M	F	TT
Not Literate	21.0	42.8	31.7	26.7	46.3	36.3	11.5	19.5	15.6	22.7	36.2	29.4	13.9	30.1	21.9
Lit. & Upto Primary	21.9	19.9	21.0	28.4	24.5	26.5	20.7	21.9	21.4	20.5	19.3	19.9	16.8	16.7	16.8
Middle	19.6	13.8	16.7	19.9	13.7	16.9	21.5	20.0	20.8	16.9	10.8	13.9	21.1	19.0	20.0
Secondary	16.3	10.4	13.4	13.5	8.3	10.9	19.9	16.1	17.9	20.1	16.2	19.2	17.6	13.7	15.7
Senior Secondary	10.1	6.7	8.4	6.4	4.0	5.2	10.9	9.2	10.1	12.3	10.1	11.2	12.5	8.2	10.4

Source: NSSO 66<sup>th</sup> Round (Employment and Unemployment Situation Among Major Religious Groups, June, 2013)

Note: The primary data in the Report was given in the form of per 1000 Distribution of Persons within 15 Years and -above Age Group, here the ratio has been used as percentage in the total population.

-The 'Others' category include the people from Jain, Buddhist, Zoroastrian and other religious groups.

-Figures in the parenthesis represent the percentage in the total population of India, as per 2001 census.

At the secondary and senior secondary level highest percentage is recorded for Sikhs 19.2 % and 11.2% respectively, followed by Christian 17.9% and 10.1%



respectively. However, Muslims are again placed at the lowest position with 10.2% at secondary and 5.2% at senior secondary level. The figures of Muslim females are more disappointing, 8.3% Muslim females acquired secondary level. The figure further shrunk to 4% for Muslim female completing senior secondary level. Although the percentage has declined among all religious groups at both level, but in case of Muslims very few were fortunate to reach at senior secondary level. If this figure is compared with the figures of 2001 census, as shown in Figure 2, it may argued that within a decade the educational standard has improved in most of the religious group as represented through the increase in the percentage at senior secondary level but this improvement of figure is recorded lowest among the Muslims. The rural-urban difference shows that the percentages of illiterates are more in rural areas (see Appendix 3 and 4 for detailed information). This can be due to their negligence regarding education, unavailability of resources, lack of facilities etc. A better percentage is noticed among the urban people in comparison to rural, at both secondary and senior secondary level.

**Table 11: Attendance (enrollment) Rates in Educational Institutions among Major Religious Groups (%) in India (2009-10)**

Age Group (Years)	Religious Groups														
	Hindu (80.2)			Muslim (13.4)			Christian (2.3)			Sikh (1.9)			Others (2.2)		
	M	F	TT	M	F	TT	M	F	TT	M	F	TT	M	F	TT
0 -4	10.1	8.5	9.3	6.2	8.6	7.3	17.6	19.6	18.6	16.5	15.7	16.1	15.3	13.0	14.0
5 -14	88.5	86.6	87.7	84.6	79.6	82.3	95.2	94.6	95.0	92.6	84.6	89.3	88.8	89.7	89.2
15 -19	62.9	54.6	59.2	50.6	38.9	45.3	78.0	71.5	75.0	61.6	57.5	59.8	66.8	64.3	65.6

Source: NSSO 66<sup>th</sup> Round (Employment and Unemployment Situation Among Major Religious Groups, June, 2013)

Note: The primary data in the Report was given in the form of per 1000 persons by age group. Here the ratio has been used as percentage in the total population.

-The 'Others' category include the people from Jain, Buddhist, Zoroastrian and other religious groups.

- Figures in the parenthesis represent the percentage in the total population of India, as per 2001 census.

The attendance rate signifies the number of children attending educational institutions to improve their quality of life and seriousness of the respective group to improve their condition. The Table-11 represents the attendance rate, in percentage, of different age groups of different religious communities. This is important to note that there is a substantial decline within the age group of 15-19 i.e. the students enrolled at secondary and senior secondary level. The attendance rate of Muslims students

enrolled within the age group of 15-19, as mentioned in the table-10, is lowest 45.3% in comparison to Christian 75%. The gender gap for attendance rate is highest among Muslims. The maximum dropout is witnessed after the age of fourteen, which means after completing the elementary education most of the children stayed back to their home and did not continue their education. This phenomenon is very prominent in case of Muslims, where almost half of total children and more than half of the female students did not continue their higher studies (see Appendix: 5 for detailed information).

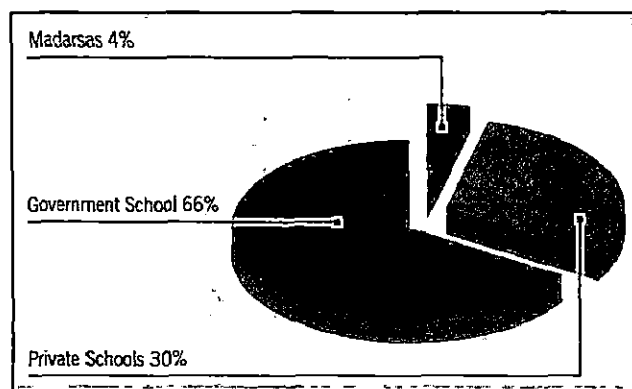
Differences have been found in the enrollment on the basis place of residence. The detailed data on the Rural/Urban basis is appended in the Appendix 7 and 8. In urban areas the parents appear to be more serious and concerned for the education of their children since early age. The number of children enrolled in school within the age group of 0-4 is higher in urban area in comparison to the rural area. Another significant aspect is the gender gap and dropout. In both the aspects the percentage is higher in rural areas. It is significant to note that in urban areas number of female student is higher than male students within the age group of 15-19 in all religious groups with the exception of Muslims. In case of Muslims the number of male 55.2% is higher than the females 45%.

The analysis of data of different states reflects disparity between Muslims and other religious groups all over India in regard the educational standard. In Rural Northern India more than 60% Muslim females were found illiterate in states like Bihar, Uttar Pradesh (U.P.), Madhya Pradesh (M.P.), Haryana and Punjab. Among Muslim males the highest percentage of illiteracy was recorded 42.7% in U.P. followed by Bihar with 40.5%. However, the urban Muslims were found relatively off. The highest percentage of illiterate females in Muslims is recorded in Haryana 61.2% followed by Rajasthan 54.3%, U.P. 52.8% and Bihar 41.8%. The number of females continuing their education up to the senior secondary level is higher in urban areas in comparison to rural areas in most of the states in Northern India. The lower percentage of Muslims is significant at every level of educational. Muslims being 13.4% of the total population comprising largest minority in India witness slower growth rate of the attainment of educational facility in comparison to the other minority groups representing minimal share in the total population of India. (see Appendix 8 and 9 for details)

### Enrollment in Government/Private/Madarsa Schools:

The preference of schools mainly depends on economic status of person or community in a broader perspective. Sachar Committee Report disclosed the fact that among the all Socio-religious Communities, most of the children of school going age were enrolled in government school or government aided schools and only one third of the total children of 7-16 age group were attending private institution.

**Figure 7: Percentage of Muslim Children enrolled in Different Types of Schools (7-16 age group)**



Source: Sachar Committee Report, 2006

This popularly held belief about the Muslim community that, “a large proportion of Muslim children study in *Madarsas*, mostly to get acquainted with the religious discourse and ensure the continuation of Islamic culture and social life... Muslim parents have a preference for religious education leading to dependence on *Madarsas*.”<sup>25</sup> This popular belief has been denied in the Sachar Committee Report. In Figure-7 it is clearly visible that only 4% of Muslim children of school going age group were enrolled in *Madarsas* across India and majority (66%) of them were going to government schools for their studies.

The dropout rate indicates the wastage of school education and tends to undermine benefits of increased enrolments. According to the “Educational Statistics”, published by the Ministry of Human Resource Development, during 1999-2000, out of students enrolled in classes I to V, over 40 percent dropped out. Similarly, out of students enrolled in classes I to VIII over 55 percent dropped out. The dropout rate from class I-X was over 68 percent.<sup>26</sup> The proportion of dropouts at

25 Sachar Committee Report, op. cit., p 76

26 Ranganath Commission, op. cit., p 48

different level of education is more among Muslims in comparison to other religious groups except SC/ST, recorded marginally higher dropout than Muslims.<sup>27</sup>

An important point is being highlighted by the NUEPA Reports. The Report denied the common believe that Muslim does not send their daughter for school education. It is clearly visible in the Table 4 and in Appendix 2, that the enrollment of girl child within Muslim community is almost half of their total share in enrollment. It can be seen as change in attitude of the Muslim community regarding the education of their daughters. This implied that the Muslim community has gradually learnt to disapprove the orthodox thinking of keeping their daughter behind the veil and to impart them only traditional/religious education. Muslim parents are now much aware about the importance of girl's education, and they have realized that for the better future of their children education indispensable.

### **Reasons for Dropout and Discontinuation**

Poverty is one of the main cause behind the educational backwardness of Muslims in India. Majority of the Muslim population is suffering from economic backwardness in comparison to other religious communities except ST/ SC. As per the information available in '*National Survey on Out of School Children*' poverty and economic backwardness were the main reasons attributed by the most of the households for withdrawing their children out of school<sup>28</sup>. According to 61<sup>st</sup> Round NSSO (2004-05) provisional data, 31% of total Muslim population is living below the poverty line next to the 35% of ST and SC whereas only 8.7% of total Hindu general population falls below poverty line. It is noteworthy that incidence of poverty among Muslims in urban areas with Head Count Ratio (HCR)<sup>29</sup> is highest 38.4%, followed closely at 36.4% for SC/ST.<sup>30</sup>

The all India average Monthly Per Capita Expenditure (MPCE) recorded for the year of 2004-05 is Rs. 712. MPCE is highest among Hindus (general category) Rs 1023 followed by OBC Hindu Rs. 646. For Muslim it is Rs. 635 and Rs. 520 for the

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27 Ibid., p 58

28 '*National Sample Survey of Estimation of Out-of-School Children in the Age 6-13 in India*', Draft Report, Submitted by, Social & Research Institute and Educational Consultants India Ltd., September, 2014, p-7.

29 Head Count Ratio (HCR) is a robust measure of the incidence of poverty. But it only considers the extent of poverty, not its dept or intensity. Sachar Committee.

30 Sachar Committee, op. cit., p157

SC/ST.<sup>31</sup> Therefore the incidence of poverty is higher among Muslims than Hindus. However, within the period of 5 year, MPCE has increased. For Muslims, MPCE is Rs 980, while for Hindus it is Rs 1125<sup>32</sup>. Thus it appears that the monthly per capita expenditure has increased but it is not substantial enough to keep pace with the growing inflation which could bridge the gap of resource distribution between majority and minority communities.

Besides various reasons attributed for dropout of females, the household burdens upon them is one of the important reason. The study of S.L. Gupta, conducted in Uttar Pradesh (with special reference to Merut) to find out the factors which influence the growth of girl's education at elementary level, suggest that "there was 87% dropouts among the girls at the primary level of schooling. Most of the parents withdraw their daughters from schools because of their dependence on girls for help for some work or other at home, on field or in shop."<sup>33</sup>

The Sachar Committee Reports approves that the Muslims are among the most deprived section of the Indian population. Unavailability of government schools in the vicinity could be one of the most important reasons for dropout. As mentioned by the Sachar Committee Report "The proportion of villages with educational facilities falls from 88% in villages with a low Muslim share in the population to 85% in a villages with a high Muslim share. In larger villages, the differences are small as practically all villages with a population of over 2000 have an educational institution. But as the size of village becomes small and the share of Muslims increases one finds a drop in the presence of primary and elementary schools. Thus, there is a clear and significant inverse correlation between the proportion of the Muslim population and the educational infrastructure in small villages. While about 82% of small villages with less than 10% Muslims have educational institutions, this proportion decreases to 69% in villages with a substantial Muslim population."<sup>34</sup>

The Sachar Committee Report also mentioned state level disparity related with the educational status of Muslims. According to the Report "more than 1000 Muslim

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31 Ibid., p 153.

32 The data is taken from NSSO 66th round, '*The Employment and Unemployment Report*'. In this report that data was absent related to Sc/St and only religion wise information was provided, so here analysis is made only between Hindu and Muslim.

33 Mujibul Hasan Siddiqui, 'Upliftment of Muslims: A Vision for the Future', *GRA-Global Research Analysis*, Vol. 1, No.5, November, 2012., p 31

34 *Sachar Committee*, op. cit., p 143

concentration villages is West Bengal and Bihar do not have any educational institutions; in Uttar Pradesh, this figure is 1943. The situation is worse in small villages. The proportion of Muslim concentration with educational facilities is lower than the total proportion of villages that have such facilities. This is particularly so in the case of smaller villages where the differential is alarmingly high. This would indicate that Muslim concentration villages, especially smaller ones, lack access to educational institutions.”<sup>35</sup>

Another important factor indirectly related with dropout is facility of transportation. This has been clearly pointed out by Sachar Committee Report that, “Muslims concentration villages are not well served with *pucca* (concrete) approach roads and local bus-stops. This trend gets worse as the village size increases. Having all weather roads and getting a public bus visiting the village has a string bearing on the kind of economic activity one can undertake. As Muslims are also less landed and more likely to be artisans, casual workers and small traders, physical mobility provided by roads and bus services will open up economic opportunities to them. The data suggest that they are at a significant disadvantage on this account.”<sup>36</sup> The absence of proper transport facility not only affects the economic condition of Muslims but it is also one of the impediments for access to school.

Non-availability of instruction at schools in Urdu is seen as an important reason for lower access to educational institution of Muslims in India.<sup>37</sup> Medium of instruction in schools plays an important role in developing interest and understanding of subject matter especially at the primary level, which ought to be the mother tongue of the child. Keeping this aspect in mind during early 1960s ‘three language formula’ was recommended in the National Policy Resolution (1968).<sup>38</sup> The Indian Constitution also ensure preference of mother tongue through Article 350A which reads as follow:

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35 Ibid., pp 143-144.

36 Ibid., p 143.

37 Ibid., p79

38 Three-Language Formula: a provision made in the NPE 1968 for the state government to “includes the study of a modern Indian language, preferably one of the southern languages, apart from Hindi and English in the Hindi-speaking States, and of Hindi along with the regional language and English in the Non-Hindi-speaking States.” This excerpt is from National Policy on Education 1968, which has been attached with ‘The National Policy on Education 1986’, Ministry of Human Resource Development, Government of India, New Delhi, 1998, p 40.

“It shall be endeavour of every state and every local authority within the state to provide adequate facilities for instruction in the mother-tongue at the primary stage of education to children belonging to linguistic minority groups; and the President may issue such directions to any state as he considers necessary and proper for securing the provision of such facilities”.<sup>39</sup> However the preference of mother tongue is not strictly adhered to which adds to the figure of dropouts, especially among Muslims.

In the ‘Report of the Expert Group on Diversity Index’ (2008) following observations were made:

“The non-availability of adequate Urdu medium schools is an injustice to the substantial population of Urdu speaking people in the country and it is denial of the constitutional rights to free and fair education to all. There is a dearth of Urdu teaching/medium schools in the country and the ones which have Urdu as a medium of instruction face the crisis of drop out due to the fact that there are no higher educational institutions for Urdu medium students”<sup>40</sup>.

In another study of the five Indian cities by Ritu Menon and Zoya Hasan, the issue of mother tongue as a medium of instruction in these cities (Aligarh, Calicut, Calcutta, Hyderabad, and Delhi) has been highlighted. In some states like Uttar Pradesh the lack of Urdu Medium schools is one of the important reasons for the lowest literacy rate. In case of Bengal, Bengali is first and primary language for communication, which is also medium of instruction, while Urdu and English is secondary and optional languages in schools. Recently many Urdu medium schools have been opened by various Muslims and Muslim groups but the major problem they are facing is the unavailability of trained teachers and books in Urdu language at higher level.<sup>41</sup>

It was found in a draft report by ‘Social & Rural Research Institute’ that 2.97% of the total population of the age group of 6-13 is still out of schools and more girls (3.23%) are out of school than boys (2.77%) at national level. Among the

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39 *Sachar Committee*, op. cit., p 80.

40 *Report of the Expert Group to Propose a Diversity Index and Workout the Modalities of Implementation* (Diversity Index), submitted to Ministry of Minority Affairs, Government of India, 2008 p. 26

41 Zoya Hasan and Ritu Menon, ‘*Educating Muslim Girls a Comparison of Five Indian Cities*’, Kali for women, New Delhi, 2005 pp. 144-167

religious groups 4.43% Muslims 4.43% children are out of school, which is highest, followed by Hindu (2.73%), Christians (1.52%) and 'Others' (1.26%).<sup>42</sup>

Educational status of the head of the family greatly influences the education of their children. It was found that 58% of the out of school children belong to those families where the head of family was illiterate on the other hand the head of the family of 21% out of school children were educated up to primary level.<sup>43</sup> This fact is significant for the Muslim community as among the Muslims most of the children belong to the first or second generation learners.

In the recent years co-education was emphasized by the government in order to maintain gender equality in educational institutions. However, in most of the families, especially among Muslims separate schools were preferred for their girl child due to several socio-religious factors, such as *purdah*, security, etc. In the absence of separate schools for girls the figure enrollment of girls in Muslim community suffers a lot. Keeping this in mind several initiative are being taken by government to provide the facilities which could help in improving the number of enrollment among Muslim community, such as, girls hostel, separate toilets, female teachers and separate schools for girls wherever required. As per the data of NUEPA Reports the percentage of separate toilets for girls has increased from 37% (2005-06) to 58.82% (2009-10). The percentage of female teachers has increased from 38.18(2003-04) to 43.46(2009-10) in all schools including primary and upper primary schools across India. However disparity is evident on the basis of rural and urban divide. More female teachers are recorded in urban areas in comparison to the rural areas. The percentage of girl's hostel and separate schools has also increased (as per the information provided in five year plans). These measures are not sufficient and a lot more is required.

Another important factor that affects the enrollment is the quality of education and infrastructure of the institution. Through the Five Year plans government has made continuous effort to improve the infrastructure and quality of education. The NUEPA Reports also provide detailed information in this context. It mentioned in the year 2009-10, in its report (State Report Cards), that "facilities in schools have been

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42 *National Sample Survey of Estimation of Out-of-School Children in the Age 6-13 in India*, Draft Report, Submitted by, Social & Research Institute and Educational Consultants India Ltd., September, 2014, p. 7.

43 *Ibid.*, pp. 10-43.



improved significantly which is true for physical, ancillary and teaching learning facilities.”<sup>44</sup> The number of schools has also increased over the years. To what extent these schools are catering the educational needs is not yet clear. The Sachar Committee report observed that “the Government schools that do exist in Muslim neighbor hoods are merely centres of low quality education for the poor and marginalized. The poor quality of teaching, learning, absentee teachers, in turn, necessitate high cost inputs like private tuitions, particularly in the case of first generation learners from the Muslim community. This has a negative impact on retention and school completion.”<sup>45</sup>

With respect to the content of School education Sachar Committee Report mentioned that “The “communal” content of school textbooks, as well as, the school ethos has been a major cause for concern for Muslims in some states. This is disconcerting for the school going Muslim child who finds a complete absence of any representation of her Community in the school text. Moreover, many schools are culturally hostile and Muslim students experience an atmosphere of marginalization and discrimination.” The committee further suggested that there is a need to pay serious attention to school education and in-depth analysis of the content of school text-books is required to present “a balanced view of the different sections of our peoples, communities and of the society at large. This has deep implications in a plural and multicultural country like India. The shaping up of the personality during the formative years and the process of socialization are crucial for the development of every individual.”<sup>46</sup>

The study of different available data thus reveals that that Muslims lag behind in every aspect of life in comparison to the other religious communities. Their situation is slightly better than SC and ST. It has been also found that since 1948 the disparity among SRCs has declined. Although, a huge gap was present between Muslims and ‘All others’ group in the initial phase of the post independent India still but the educational status of Muslim was comparatively better than ST/SC. The recent data also reinforces the fact that the Muslims are educationally backward although they have improved on some counts. Several reasons have been attributed to their

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44 *Elementary Education in India State Report Cards 2009-10*, National University of Education Planning and Administration, New Delhi, 2012, p xiv

45 Sachar Committee, op. cit., p 16.

46 *Diversity Index*, op. cit., p. 27

backwardness; besides the several socio-economic causes the communal tension and apathy on the part of government are also considered to be responsible for their backwardness. Another important observation is that in respect of literacy and educational standard Muslims are placed at the lowest position among the major religious group, however, within the marginalized group, they have achieved a slightly better percentage than ST/SC.

## Appendix: 1

### Literacy rate of India in 2011 (%)

S. No.	State	Literacy	Male	Female	Gender Gap
-	India	74.04	82.14	65.46	16.68
1	Kerala	93.91	96.02	91.98	4.04
2	Lakshadweep	92.28	96.11	88.25	7.86
3	Mizoram	91.58	93.72	89.40	4.32
4	Goa	87.75	92.81	83.15	9.66
5	Tripura	87.22	92.18	83.15	9.03
6	Daman and Diu	87.07	91.12	79.59	11.53
7	Andaman and Nicobar Islands	86.27	90.11	81.84	8.27
8	Delhi	86.34	91.03	80.93	10.1
9	Chandigarh	86.43	90.54	81.38	9.16
10	Pondicherry	85.55	92.12	81.22	10.9
11	Himachal Pradesh	83.78	90.83	76.60	14.23
12	Maharashtra	82.91	89.82	75.48	14.34
13	Sikkim	82.20	87.29	76.43	10.86
14	Tamil Nadu	80.33	86.81	73.86	12.95
15	Nagaland	80.11	83.29	76.69	6.6
16	Manipur	79.85	86.49	76.69	9.8
17	Uttarakhand	79.63	88.33	70.70	17.63
18	Gujarat	79.31	87.23	70.73	16.5
19	Dadra and Nagar Haveli	77.65	86.46	65.93	20.53
20	West Bengal	77.08	82.67	71.16	11.51
21	Punjab	76.68	81.48	71.34	10.14
22	Haryana	76.64	85.38	66.77	18.61
23	Karnataka	75.60	82.85	68.13	14.72
24	Meghalaya	75.48	77.17	73.78	3.39
25	Orissa	73.45	82.40	64.36	18.04
26	Assam	73.18	78.81	67.27	11.54
27	Chhattisgarh	71.04	81.45	60.59	20.86
28	Madhya Pradesh	70.63	80.53	60.02	20.51
29	Uttar Pradesh	69.72	79.24	59.26	19.98
30	Jammu and Kashmir	68.74	78.26	58.01	20.25
31	Andhra Pradesh	67.66	75.56	59.57	15.99
32	Jharkhand	67.63	78.45	56.21	22.24
33	Rajasthan	67.06	80.51	52.66	27.85
34	Arunachal Pradesh	66.95	73.69	59.57	14.12
35	Bihar	63.82	73.39	53.33	20.06

Source: Census of India, 2011

## Appendix: 2

**Table 1: Percentage of Muslims, SC, ST and OBC Enrollment at Primary and Upper Primary Level to Total Enrollment: Selected States (2006-07 to 2009-10)**

States	Years	Educational levels	%Muslim enroll.	%Muslim girls enroll.	% SC enroll.	% SC girls enroll.	% ST enroll.	% ST girls enroll.	% OBC enroll.	% OBC girls enroll.
UP (18.50)	2006-07	Primary	9.2	47.4	27.0	48.5	0.6	46.9	50.8	49.1
		U. Pri	7.2	46.9	27.4	46.9	0.5	43.9	46.6	46.8
		Primary	10.3	48.3	27.5	49.0	0.6	48.5	50.8	49.9
		U. Pri	8.2	49.7	26.2	49.7	0.6	49.3	50.5	50.1
Bihar (16.53)	2006-07	Primary	8.9	46.2	17.6	43.7	1.8	45.8	59.4	46.0
		U. Pri	6.6	42.9	13.1	38.4	1.1	41.9	58.4	40.8
		Primary	13.8	48.4	19.5	46.8	1.9	47.5	61.0	47.9
		U. Pri	12.2	48.6	15.0	43.7	1.5	44.0	62.6	46.1
WB (25.25)	2006-07	Primary	27.9	50.2	27.2	48.9	6.7	48.4	4.5	48.7
		U. Pri	15.3	54.0	19.9	47.2	3.8	44.5	6.6	47.0
		Primary	32.3	49.9	26.4	49.2	7.4	49.3	4.3	48.8
		U. Pri	26.5	56.0	27.1	49.1	5.6	48.1	8.7	48.5
HP (1.97)	2006-07	Primary	1.2	46.2	29.1	48.5	5.6	48.5	13.9	46.8
		U. Pri	1.1	42.3	26.8	48.1	5.7	46.9	14.6	48.0
		Primary	1.6	46.0	28.7	48.7	5.6	48.3	12.9	47.0
		U. Pri	1.1	43.9	27.6	48.0	5.8	47.9	12.9	47.0
Haryana (5.78)	2006-07	Primary	-	-	32.4	47.9	0.6	45.4	31.8	46.6
		U. Pri	-	-	26.5	46.8	0.5	40.2	31.8	46.6
		Primary	6.7	42.6	28.6	48.0	-	-	30.8	47.1
		U. Pri	2.8	33.5	25.2	48.4	-	-	28.8	47.2
MP (6.37)	2006-07	Primary	2.3	49.1	17.7	48.8	25.1	48.7	42.0	49.0
		U. Pri	2.3	47.3	17.5	44.1	17.1	42.9	44.7	45.1
		Primary	4.3	50.6	17.1	49.6	25.6	49.8	42.5	49.4
		U. Pri	3.8	52.2	18.1	49.1	19.4	49.1	45.7	48.3
Delhi (11.72)	2006-07	Primary	5.4	49.7	12.9	46.7	0.5	48.7	10.6	49.4
		U. Pri	7.4	51.1	11.6	50.5	0.5	47.7	5.9	48.5
		Primary	15.4	49.6	10.2	46.1	0.3	47.8	7.6	49.2
		U. Pri	12.4	49.7	10.4	50.4	0.2	48.4	2.0	44.0

Rajasthan (8.47)	2006-07	Primary	2.3	46.5	19.9	46.6	15.4	46.3	48.4	47.0
		U. Pri	1.4	35.9	17.4	38.0	12.6	37.9	50.3	39.3
	2009-10	Primary	6.7	46.0	19.9	46.6	15.7	45.9	47.2	46.8
		U. Pri	4.4	40.6	18.0	42.2	13.0	41.8	48.6	42.2
Chhattisgarh (1.97)	2006-07	Primary	-	-	15.0	48.7	33.7	48.8	45.6	49.1
		U. Pri	-	-	14.8	47.2	28.1	47.2	49.5	47.3
	2009-10	Primary	1.2	49.5	15.0	49.3	33.6	48.9	45.5	49.1
		U. Pri	1.4	51.4	14.6	49.0	28.9	48.4	49.1	49.0
Punjab (1.57)	2006-07	Primary	-	-	50.3	47.2	0.3	44.8	16.1	46.2
		U. Pri	-	-	41.1	46.8	0.3	52.2	17.6	47.1
	2009-10	Primary	1.6	46.0	48.3	47.2	-	-	12.9	46.4
		U. Pri	1.3	45.0	41.5	47.1	-	-	15.0	46.8
J & K (67)	2006-07	Primary	62.5	46.1	9.2	46.0	14.1	11.0	6.2	6.1
		U. Pri	60.2	60.6	9.7	45.7	6.1	38.3	46	43
	2009-10	Primary	67.8	65.1	8.2	46.7	15.7	46.9	9.5	48
		U. Pri	65.1	46.3	8.8	46.2	12.1	42.1	9.3	46.3

Source: NUEPA, State Report Cards, (2006-07 and 2009-10)

Note: the blank cells indicate the non availability of information regarding particular group.

The figure in parenthesis represents the percent of the Muslim population in that state as per the record of Census 2001.

### Appendix: 3

#### General Educational Level among Major Religious Groups (%) in Rural India

(Within 15 years and above age group)  
(2009-10)

Educational Level	Religious Groups											
	Hindu (80.2)		Muslim (13.4)		Christian (2.3)		Sikh (1.9)		Others (2.2)		All Incl. N.R.	
	M	F	M	F	M	F	M	F	M	F	M	F
Not Literate	25.7	50.5	30.9	52.6	14.2	23.2	25.7	40.3	21.1	43.3	26.0	49.8
Lit. & Upto Primary	24.8	21.3	30.7	26.0	24.6	26.0	22.4	20.5	22.8	21.0	25.3	22.0
Middle	20.6	13.4	19.1	13.4	23.2	20.2	18.8	11.0	27.0	19.6	20.5	13.5
Secondary	14.9	8.2	11.2	8.2	18.4	15.2	18.6	15.8	15.1	10.4	14.7	8.2
Higher Secondary	8.4	4.4	4.6	2.1	8.7	7.2	11.5	8.7	8.1	3.3	8.0	4.2
Diploma/Certificate	0.9	0.3	0.8	0.3	3.2	3.0	0.7	0.4	2.2	0.4	1.0	0.4
Graduate	3.9	1.6	2.1	1.6	6.3	4.3	1.9	2.6	3.1	1.7	3.7	1.6
Post Grad. & Above	0.8	0.4	0.6	0.4	1.5	0.9	0.3	0.7	0.8	0.3	0.8	0.4
Secondary & Above	28.9	14.9	19.3	14.9	38.1	30.6	33.0	28.2	29.3	16.1	28.1	14.8

Source: NSSO 66th Round (Employment and Unemployment Situation Among Major Religious Groups, June, 2013)

Note: The primary data in the Report was given in the form of per 1000 Distribution of Persons within 15 Years and above Age Group, here the ratio has been used as percentage in the total population.

- The 'Others' category include the people from Jain, Buddhist, Zoroastrian and other religious groups.

- Figures in the parenthesis represent the percentage in the total population of India, as per 2001 census.

## Appendix: 4

### General Educational Level among Major Religious Groups (%) in Urban India

(Within 15 years and above age group)  
(2009-10)

Educational Level	Religious Groups											
	Hindu (80.2)		Muslim (13.4)		Christian (2.3)		Sikh (1.9)		Others (2.2)		All Incl. N.R.	
	M	F	M	F	M	F	M	F	M	F	M	F
Not Literate	9.0	22.3	19.0	34.5	5.9	11.9	13.9	23.5	5.5	15.4	10.4	23.6
Lit. & Upto Primary	14.8	16.6	24.2	21.8	12.9	13.6	14.6	15.3	9.7	11.7	15.9	17.2
Middle	16.9	14.9	21.4	16.3	18.2	19.6	11.4	10.0	14.1	18.4	17.5	15.3
Secondary	19.6	16.2	17.5	13.3	23.1	17.9	24.4	17.6	20.6	17.4	19.5	15.9
Higher Secondary	14.5	12.8	9.5	7.6	15.5	13.5	14.6	14.5	17.7	13.7	13.9	12.1
Diploma/Certificate	3.1	1.3	1.3	0.8	4.8	4.7	1.2	0.7	2.9	0.7	2.9	1.3
Graduate	16.5	11.8	5.6	4.8	15.1	15.7	14.1	12.7	22.3	16.8	15.0	11.1
Post Grad. & Above	5.3	4.0	1.4	0.9	4.5	3.2	5.7	5.6	7.1	5.9	4.8	3.6
Secondary & Above	59.0	46.1	35.3	27.4	63.0	55.0	60.0	51.1	70.6	54.5	56.1	43.9

Source: NSSO 66th Round (Employment and Unemployment Situation Among Major Religious Groups, June, 2013)

Note: The primary data in the Report was given in the form of per 1000 Distribution of Persons within 15 Years and above Age Group, here the ratio has been used as percentage in the total population.

- The 'Others' category include the people from Jain, Buddhist, Zoroastrian and other religious groups.

- Figures in the parenthesis represent the percentage in the total population of India, as per 2001 census.

## Appendix: 5

### Attendance (enrollment) Rates in Educational Institutions among Major Religious Groups (%) in India (2009-10)

Age Group (Years)	Religious Groups														
	Hindu (80.2)			Muslim (13.4)			Christian (2.3)			Sikh (1.9)			Others (2.2)		
	M	F	TT	M	F	TT	M	F	TT	M	F	TT	M	F	TT
0 -4	10.1	8.5	9.3	6.2	8.6	7.3	17.6	19.6	18.6	16.5	15.7	16.1	15.3	13.0	14.0
5 -9	86.4	85.5	86.0	84.3	79.9	82.2	95.1	92.5	93.9	94.0	85.2	90.5	89.2	89.1	89.2
10 -14	90.5	87.7	89.2	85.0	79.3	82.4	95.3	96.5	95.9	91.2	84.1	88.2	88.5	90.2	89.3
5 -14	88.5	86.6	87.7	84.6	79.6	82.3	35.2	94.6	95.0	92.6	84.6	89.3	88.8	89.7	89.2
15 -19	62.9	54.6	59.2	50.6	38.9	45.3	78.0	71.5	75.0	61.6	57.5	59.8	66.8	64.3	65.6
20 -24	24.1	13.2	18.6	15.0	8.4	11.6	32.2	24.6	28.4	24.9	19.4	22.1	25.9	17.2	21.8
0 -24	58.8	51.8	55.5	52.3	45.1	48.9	67.8	63.9	65.9	60.6	52.1	56.9	62.5	57.4	60.0
24-29	3.4	2.0	2.7	2.4	1.0	1.7	3.5	5.2	4.4	2.3	4.0	3.2	7.5	10.1	8.7
0 -29	51.4	44.0	47.9	46.4	39.2	43.0	59.6	53.5	56.6	53.6	44.0	49.2	54.0	50.7	52.4

Note: The primary data in the Report was given in the form of per 1000 persons by age group. Here the ratio has been used as percentage in the total population.

-The 'Others' category include the people from Jain, Buddhist, Zoroastrian and other religious groups.

- Figures in the parenthesis represent the percentage in the total population of India, as per 2001 census.

Source: NSSO 66<sup>th</sup> Round (Employment and Unemployment Situation Among Major Religious Groups, June, 2013)



## Appendix: 6

### Attendance (enrollment) Rates in Educational Institutions among Major Religious Groups (%) in Rural India (2009-10)

Age Group (Years)	Religious Groups											
	Hindu (80.2)		Muslim (13.4)		Christian (2.3)		Sikh (1.9)		Others (2.2)		All Incl. N.R.	
	M	F	M	F	M	F	M	F	M	F	M	F
0-4	7.8	6.5	4.3	7.9	12.6	18.5	18.1	12.4	10.8	6.3	7.6	6.9
5-9	84.9	83.9	83.1	77.6	94.0	91.6	94.6	86.3	85.9	85.6	85.0	83.3
10-14	89.9	86.2	85.0	76.4	95.5	96.4	90.9	83.2	86.0	87.6	89.3	85.2
5-14	87.5	85.1	84.0	77.0	94.9	94.1	92.7	84.6	86.0	86.7	87.2	84.2
15-19	60.0	48.6	48.1	35.3	75.7	64.7	58.2	50.9	62.2	56.1	58.7	47.3
20-24	19.2	8.3	12.0	5.2	29.1	19.8	23.3	16.5	20.4	8.1	18.6	8.2
0-24	57.3	49.4	51.4	43.1	66.1	61.5	59.8	49.7	59.1	55.2	56.8	48.8
25-29	2.5	1.3	1.6	0.9	2.0	6.2	1.3	3.3	4.3	2.7	2.4	1.4
0-29	50.5	42.2	45.9	37.7	57.8	52.3	53.5	42.2	53.7	49.2	50.1	41.9

Note: The primary data in the Report was given in the form of per 1000 persons by age group. Here the ratio has been used as percentage in the total population.

-The 'Others' category include the people from Jain, Buddhist, Zoroastrian and other religious groups.  
- Figures in the parenthesis represent the percentage in the total population of India, as per 2001 census.

Source: NSSO 66<sup>th</sup> Round (Employment and Unemployment Situation Among Major Religious Groups, June, 2013)

## Appendix: 7

### Attendance (enrollment) Rates in Educational Institutions among Major Religious Groups (%) in Urban India (2009-10)

Age Group (Years)	Religious Groups											
	Hindu		Muslim		Christian		Sikh		Others		All Incl. N.R.	
	M	F	M	F	M	F	M	F	M	F	M	F
0-4	17.5	15.8	10.7	10.2	27.8	21.9	8.8	27.8	22.7	22.9	16.5	15.1
5-9	91.7	91.4	87.0	85.1	97.5	94.9	91.7	79.9	96.8	96.2	91.0	90.2
10-14	92.6	93.0	85.0	85.4	94.9	96.7	92.7	87.7	92.1	94.9	91.3	91.6
5-14	92.2	92.2	86.0	85.3	96.0	95.9	92.2	84.5	93.8	95.5	91.2	90.9
15-19	71.4	71.6	55.2	45.0	82.4	86.9	73.1	78.3	73.7	76.6	68.8	66.9
20-24	34.9	25.6	19.8	14.6	38.1	34.2	29.7	30.7	34.0	24.1	32.5	24.0
0-24	63.4	59.7	54.2	49.3	71.3	69.1	93.7	61.1	68.1	60.6	62.0	58.0
25-29	5.3	3.9	3.7	1.3	6.9	3.4	4.5	3.4	9.3	16.6	5.2	3.8
0-29	54.0	49.7	47.5	42.4	63.4	56.2	53.6	56.2	54.3	50.5	53.1	48.7

Note: The primary data in the Report was given in the form of per 1000 persons by age group. Here the ratio has been used as percentage in the total population.

-The 'Others' category include the people from Jain, Buddhist, Zoroastrian and other religious groups.

- Figures in the parenthesis represent the percentage in the total population of India, as per 2001 census.

Source: NSSO 66<sup>th</sup> Round (Employment and Unemployment Situation Among Major Religious Groups, June, 2013)

Rajasthan	Hindu	32.0	68.5	25.1	15.6	19.8	8.3	10.2	4.5	7.7	2.4
	Muslim	34.9	75.1	34.6	15.0	22.3	7.6	6.2	1.4	1.1	0.7
	Christian	49.1	1.8	0	49.1	50.9	49.1	0	0	0	0
	Sikh	35.7	59.2	28.4	20.6	15.5	16.1	8.0	3.6	9.9	0
	Others	0	0	55.4	72.2	0	0	2.3	9.1	13.5	0
Delhi	Hindu	5.9	47.8	13.4	18.5	25.5	11.7	31.5	7.8	12.8	8.5
	Muslim	0	-	0	-	50.0	-	0	-	50.0	-
	Christian	-	-	-	-	-	-	-	-	-	-
	Sikh	0	25.0	0	0	0	0	25.0	25.0	50.0	0
	Others	-	-	-	-	-	-	-	-	-	-
Punjab	Hindu	24.3	36.1	22.7	20.9	16.0	12.0	23.2	18.1	9.4	9.1
	Muslim	32.7	69.5	31.5	9.1	5.0	6.1	15.1	8.3	9.8	5.6
	Christian	58.9	57.0	21.9	27.9	10.6	10.3	7.6	4.8	0.9	0
	Sikh	26.3	39.8	21.9	20.1	17.9	9.7	19.9	16.5	11.1	9.9
	Others	4.6	49.2	56.1	13.7	0.4	12.6	12.5	18.3	24.5	6.1
J & K	Hindu	18.7	37.7	15.6	16.7	29.2	19	19.3	14.1	10.7	9.4
	Muslim	31.0	62.6	9.3	8.3	25.7	12.5	19.3	9.9	8	4.7
	Christian	50.0	100	0	0	0	50	0	0	0	0
	Sikh	10.1	21.9	6.5	10.7	32.4	29.2	37.8	24.4	7.2	9.3
	Others	-	-	-	-	-	-	-	-	-	-

Note: The primary data in the Report was given in the form of per 1000 Distribution of Persons within 15 Years and -above Age Group, here the ratio has been used as percentage in the total population.

-The 'Others' category include the people from Jain, Buddhist, Zoroastrian and other religious groups.

-Figures in the parenthesis represent the percentage in the total population of India, as per 2001 census.

Source: NSSO 66th Round (Employment and Unemployment Situation Among Major Religious Groups, June,2013)

# Appendix: 9

## General Educational Level among Major Religious Groups (%) in Urban India (Within 15 years and above age group) (2009-10)

States	Illiterate		Primary		Middle		Secondary		Higher Secondary	
	M	F	M	P	M	F	M	F	M	F
India	Hindu	9.0	22.3	14.8	16.6	16.9	19.6	16.2	14.5	12.8
	Muslim	19.0	34.5	24.2	21.8	21.4	17.5	13.3	9.5	7.6
	Christian	5.9	11.9	12.9	13.6	18.2	23.1	17.9	15.5	13.5
	Sikh	13.9	23.5	14.6	15.3	11.4	24.4	17.6	14.6	14.5
	Others	5.5	15.4	9.7	11.7	14.1	20.6	17.4	17.7	13.7
Bihar	Hindu	13.6	32.1	16.1	16.8	14.5	21.2	15.3	20.8	9.9
	Muslim	30.3	41.8	19.1	18.2	11.6	22.9	17.3	5.4	7.8
	Christian	-	-	-	-	-	-	-	-	-
	Sikh	0	19.8	0	0	14.3	5.2	29.9	61.0	40.1
	Others	0	0	0	0	75.1	0	24.9	0	0
UP	Hindu	12.6	29.6	13.2	12.1	16.9	15.0	11.8	16.4	14.3
	Muslim	33.8	52.8	22.8	16.9	18.6	11.8	8.8	7.6	7.2
	Christian	11.2	14.4	7.7	25.7	35.6	11.7	6.5	5.8	11.9
	Sikh	0	19.6	7.1	35.4	1.2	41.3	11.9	29.2	9.2
	Others	5.0	20.9	3.3	8.6	0	9.0	23.8	39.8	0
HP	Hindu	5.4	11.9	14.7	12.1	9.1	24.4	24.4	18.6	20.7
	Muslim	0.6	24.3	16.2	29.3	16.4	14.9	5.8	29.0	11.0
	Christian	100.0	11.3	0	11.3	0	0	77.4	0	0
	Sikh	3.9	5.0	0	11.7	37.7	31.3	8.2	0	17.6
	Others	0	50.0	50.0	0	0	50.0	50.0	0	0
West Bengal	Hindu	8.2	17.2	22.5	23.1	15.8	14.9	14.7	13.6	13.1
	Muslim	16.3	35.2	40.0	39.4	21.1	10.8	7.4	6.1	3.0
	Christian	0	0	0	14.6	30.2	21.1	29.2	28.2	25.2
	Sikh	0	0	0	0	0	0	0	0	0
	Others	0	8.5	7.8	48.1	35.9	26.6	13.6	19.1	2.1
Haryana	Hindu	11.9	31.3	16.0	14.6	14.6	18.0	14.4	18.6	12.1
	Muslim	31.2	61.2	34.0	20.3	12.9	10.7	6.9	4.0	5.0
	Christian	74.9	91.0	0	0	0	17.6	0	7.5	9.0
	Sikh	15.0	26.7	14.1	17.5	8.2	22.2	16.8	15.8	13.5
	Others	4.5	12.0	30.9	35.4	0	0	35.4	8.8	0
Chhattisgarh	Hindu	6.2	20.4	15.9	21.0	13.5	18.4	18.1	19.1	14.3
	Muslim	0.1	29.9	19.9	14.4	21.0	31.0	22.6	16.4	6.9
	Christian	1.9	12.2	27.4	23.6	18.5	6.5	2.7	17.4	15.4
	Sikh	0	16.7	0	12.1	14.3	5.2	27.3	61.0	0
	Others	0	0	0	73.6	0	0	26.4	100.0	0

M P	Hindu	8.6	24.5	16.7	17.7	18.0	12.6	13.1	11.6	17.3	17.0
	Muslim	19.7	37.3	26.8	22.5	23.2	17.1	11.2	7.4	11.9	10.4
	Christian	18.8	14.4	1.1	9.0	12.6	7.3	14.6	13.0	25.3	29.8
	Sikh	0	0	0	0	7.0	42.4	30.2	0	0	28.2
	Others	0.1	2.1	2.9	18.0	11.8	9.4	13.0	18.8	18.1	23.2
Rajasthan	Hindu	10.2	31.2	15.8	17.6	15.5	11.8	18.6	11.4	16.4	10.2
	Muslim	28.2	54.3	26.0	21.0	19.9	8.5	13.9	9.3	6.1	2.1
	Christian	-	-	-	-	-	-	-	-	-	-
	Sikh	27.7	48.7	12.0	15.2	13.5	2.8	16.0	20.4	4.1	3.2
	Others	0.4	9.2	6.5	10.5	1.2	18.4	17.3	22.1	25.4	17.1
Delhi	Hindu	5.1	14.6	11.6	17.0	14.5	10.4	21.2	16.5	20.8	18.1
	Muslim	18.3	33.1	27.1	13.5	18.7	14.3	12.9	17.9	15.1	9.4
	Christian	0	0	0	0	0	0	0	0	0	0
	Sikh	0	0.5	0	0	0	10.4	29.4	20.8	16.0	26.3
	Others	0	0	0	0	0	10.8	8.8	18.2	23.4	0
Punjab	Hindu	13.5	21.6	16.8	16.8	16.0	18.0	23.7	14.3	11.9	9.8
	Muslim	26.5	33.1	50.7	35.1	11.6	11.2	10.2	8.0	0.2	7.7
	Christian	24.9	36.8	37.5	13.9	12.5	5.0	8.2	19.8	17.0	16.8
	Sikh	15.8	25.7	17.5	15.6	13.1	11.8	23.8	17.1	13.1	13.7
	Others	28.9	33.0	28.2	40.1	9.5	0	3.5	14.7	7.0	3.4
J & K	Hindu	6.6	20.1	13.7	11.1	19.7	15.7	24.8	19.4	15.1	15.5
	Muslim	24.6	44.3	8.3	8.1	20.4	18.2	17	12.9	15	8.3
	Christian	500	1000	0	0	0	500	0	0	0	0
	Sikh	1.5	8.9	3.8	5	13.7	9.4	32.4	37.8	35.7	20.9
	Others	0	19.7	10	0	5.4	19.7	34.6	60.7	16.6	0

Note: The primary data in the Report was given in the form of per 1000 Distribution of Persons within 15 Years and -above Age Group, here the ratio has been used as percentage in the total population.

-The 'Others' category include the people from Jain, Buddhist, Zoroastrian and other religious groups.

-Figures in the parenthesis represent the percentage in the total population of India, as per 2001 census.

Source: NSSO 66th Round (Employment and Unemployment Situation Among Major Religious Groups,

June,2013)

# CHAPTER IV

## Chapter IV

### MUSLIM WOMEN IN HIGHER EDUCATION

The significance of higher level in the educational pyramid can be well understood in the words of The National Policy on Education (NPE) 1986, which states, “Higher education provides people with an opportunity to reflect on the critical social, economic, cultural, moral and spiritual issues facing humanity. It contributes to national development through dissemination of specialized knowledge and skills. It is, therefore, a crucial factor for survival. Being at the apex of the educational pyramid, it has also a key role in producing teachers for the education system.”<sup>1</sup>

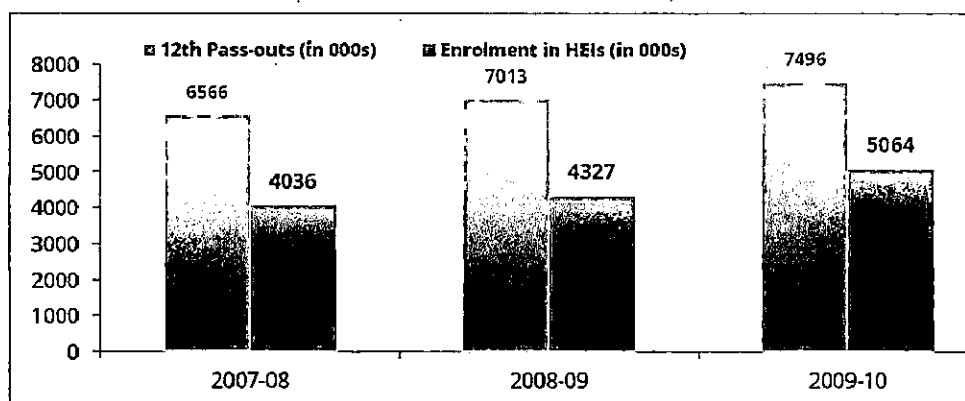
The literacy rate among the Muslims has increased since independence, but their prospect to attain basic education is far behind in comparison with other socio-religious communities except STs/SCs. However, their enrollment at primary level has comparatively improved; though very few were able to continue their education up to secondary and senior secondary level. Figure-1 indicates that after completion of senior secondary level a large number of students leave schools and did not further continue their education. It has also been reported by the Sachar Committee Report that the total percentage of those who completed at least secondary education further declined and only 7% (20 years and above age group) could attain diplomas and graduate degrees, while among Muslims this percentage was even less than 4%.<sup>2</sup> One can easily observe that speed of growth among Muslims is lower than the total average, indicating their educational backwardness. Nevertheless, over the years the condition has improved as a result of the increased emphasis of state towards higher education of Muslims.

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1 *National Policy on Education 1986*, Ministry Of Human Resource Development, Government of India, New Delhi, 1998, p.18.

2 *Socio, Economic and Educational Status of the Muslim Community of India A Report* (Sachar Committee), Prime Minister’s High Level Committee, Government of India, November, 2006, p. 64.

**Figure 1: Transition from Senior Secondary to Higher Education**



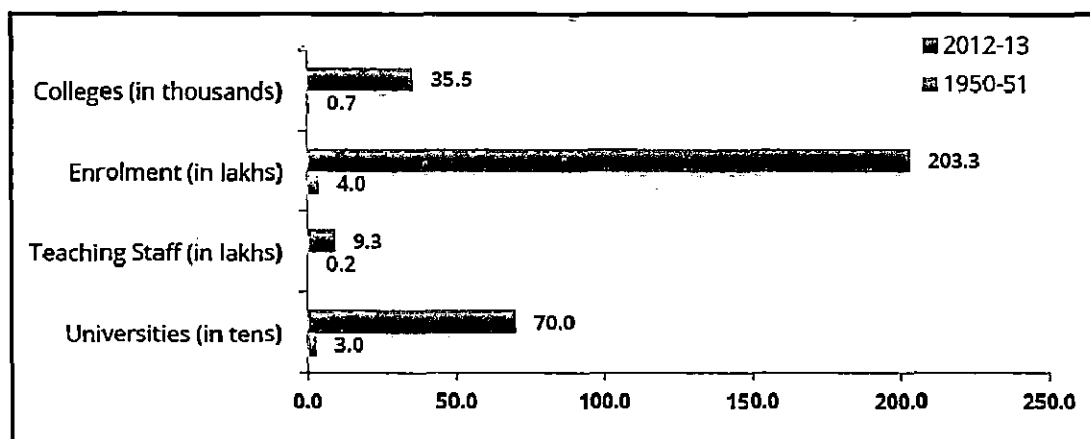
Source: Rashtriya Uchchatar Shiksha Abhiyan (RUSA), 2013.

The transition from senior secondary to higher education has been represented through graphic representation in Figure-2. It is clearly visible that the Gross Enrollment Ratio (GER) of the total population within the age group of 18-23 years has significantly increased from 0.4% (4 lakhs) in 1950-51 to 19.4% (203.3 lakhs) in 2012-13. It signifies that less than one fifth of the total population within the age group of 18-23 years has access to higher education. The number of institutions imparting higher education (college and universities) has also increased (see Figure 2) but the increase is still not adequate to bridge the gap and to meet the increased demand for higher education.”<sup>3</sup> It comes out as an astonishing fact that despite major emphasis of five year plans, especially the tenth five year plan onwards, only a small percentage of youth has access to higher education. In the contemporary global world, where state is channelizing its initiatives towards neo-liberal development, the state of the higher education system of our country is quit disappointing. Still state is endeavoring to improve the situation through different initiatives, such as, establishment of Rashtriya Uchchatar Shiksha Abhiyan (RUSA)/ National Higher Education Mission (NHEM) 2013, to increase the number of institutions of higher education and expand distance education etc.

3 *Rashtriya Uchchatar Shiksha Abhiyan* (National Higher Education Mission), Ministry of Human Resource Development, Government of India, 2013, pp. 8-9.



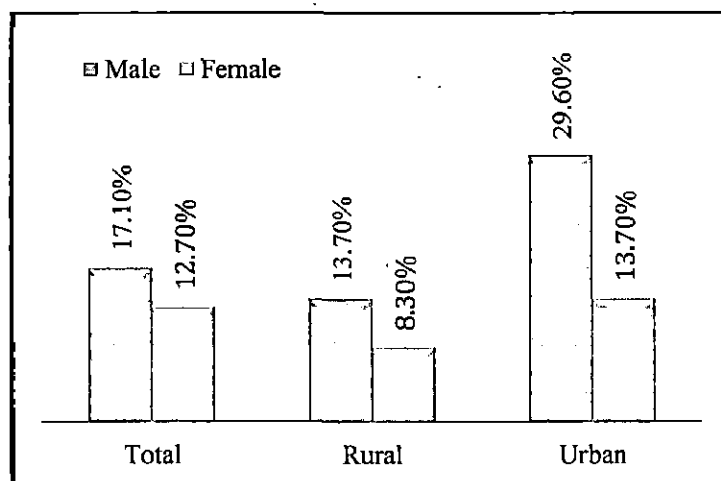
**Figure 2: Growth of Higher Education: 1950-51 to 2012-13**



Source: Rashtriya Uchchatar Shiksha Abhiyan 2013

Higher education is equally important for male and female. For women it is more important to improve their condition important as they have a long history of subordination and exploitation. However the study of women's participation in higher education reveals a disappointing picture and in case of Muslim women it is more disappointing. As per the data of Rashtriya Uchchatar Shiksha Abhiyan (RUSA), 2013, as mentioned in Figure 3, enrollment of females is less in comparison to males at higher level of education. In the framework of rural-urban divide, the GER of the rural females is almost half of the urban females indicating the deplorable educational status of rural women. It needs to be noted here that the GER among both male and female students is better in urban as compared to rural areas. The striking truth that the Figure indicates is the gender gap, which is wider in urban areas than in rural areas. The comparatively lower GER in rural areas might be due to poor living conditions, lack of institutional set-up for the higher education, lacuna in the proper implementation of policies and programs, and reluctance on the part of state for initiatives.

**Figure 3: Gender Difference in GER (%) at Higher Educational Level**



Source: Rashtriya Uchchatar Shiksha Abhiyan, 2013

The huge gender gap in urban areas in higher education also comes out as an alarming fact. The reasons behind this appalling condition of women's higher education appear to be inadequate state support, lack of infrastructure including inadequate number of women's colleges and universities, socio-cultural factors, etc.<sup>4</sup>

The observation in the report of RUSA is also relevant. It has been observed that "with the mushrooming of private colleges and universities without any central or state planning, the balance between urban and rural spread of institutions is increasingly tilting towards urban areas".<sup>5</sup> It further mentioned that in a country like India almost 68% of the total population (Census of India, 2011) is living in rural or semi-rural areas. As the higher education is the tool to build a knowledge based society for the future, the need of the hour is to increase the number of higher educational institutions in rural areas, so that access of rural population to higher education could be improved.<sup>6</sup>

### Higher Education among Muslims

The status of Muslim women in higher education since independence could be properly understood through the comparison of overall development in the field of higher education and the condition of other socio-religious group in this field. Figure-4 illustrates that initially the gap between Muslims and other groups was comparatively narrow. Although, over the years the percentage of graduates has increased, yet the gap

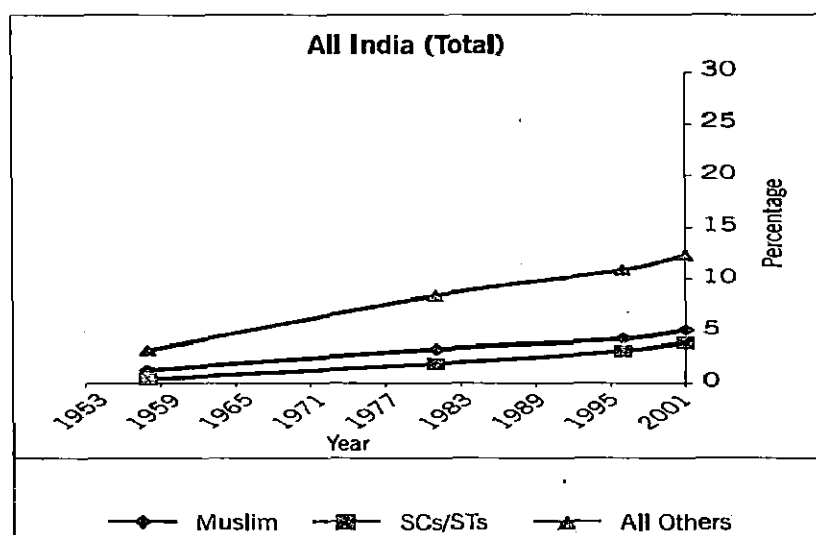
4 As per the data of *Rashtriya Shiksha Abhiyan* 2013, in 2010-11 there were only 1.10% women universities and 8.60% women colleges in India, p. 28.

5 *Rashtriya Shiksha Abhiyan* 2013, op. cit., p. 25.

6 Ibid., p. 1.

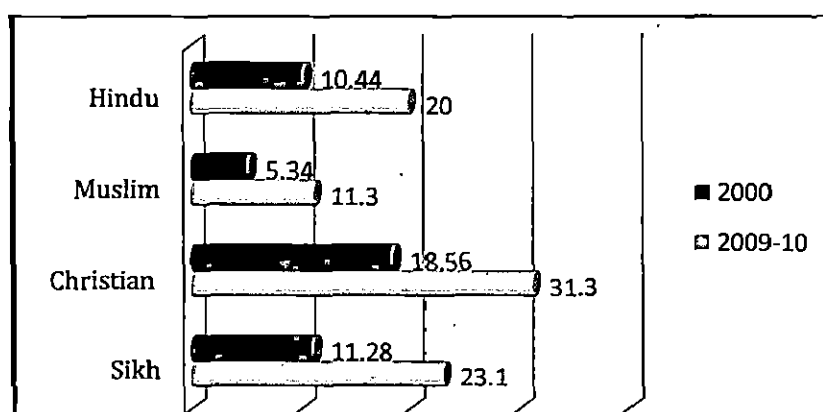
between the marginalized groups (Muslims and STs/SCs) and the rest of the population has widened. However, when we analyze the all India scenario, the percentage of Muslims was slightly higher than STs/SCs in the initial phase of planning. During that period, the growth of education among STs/SCs was comparatively slow, but after 1990s the educational status of STs/SCs got accelerated. Therefore, the gap between STs/SCs and Muslims started shrinking.

**Figure 4: Growth in the Completion of Higher Education (Graduation) (1953-2001)**



Source: Sachar Committee, 2006

**Figure 5: Growth in GER (%) among Major Religious Groups (2000 to 2009-10)**



Source: NSSO 55<sup>th</sup> Round (2000)<sup>7</sup> and NSSO 66<sup>th</sup> Round (2009-10)<sup>8</sup>

7 The data of NSSO 55th Round (2000) has been collected from, Ravi S. Srivastava and S. Sinha, 'Inter Social Groups in Access to Higher Education', *Higher Education in India Issues Related to Expansion, Inclusiveness, Quality and Finance*, University Grants Commission, New Delhi, p.105.

8 The data of NSSO 66th Round (2009-10) has been collected from Rashtriya Uchchatar Shiksha Abhiyan, 2013, op. cit., p. 24.

Figure 5 shows the increase in GER among major religious groups within a decade i.e., from 2000-2010. In this Figure, the financial background appears as the one of the dominant factor behind the disparities among all religious groups. While comparing the data from Figure-5 with Table-1, one notices that the communities having highest Monthly per Capita (household) Expenditure (MPCE), like Christians and Sikhs, have recorded the highest increase in their GER. On the other hand, Muslims who suffered from economic backwardness with the second highest incidence of poverty in India (the highest incidence of poverty is found among SCs/STs, for detail see chapter-3) have only Rs. 980 of MPCE (2009-10), and were on the lowest position in the growth of GER with the increase of only 6%. Apart from the economic condition of Muslims, various other factors are also responsible for their deplorable condition, and will be discussed at the relevant place in this chapter.

**Table 1: Monthly per Capita (household) Expenditure (MPCE) among Major Religious Groups (2009-10)**  
(in Rupees)

Religious Groups	Rural	Urban	Total
Hindu	888	1797	1125
Muslim	833	1272	980
Christian	1296	2053	1543
Sikh	1498	2180	1659
Others	880	2074	1402

Source: NSSO 66<sup>th</sup> Round (Employment and Unemployment Situation Among Major Religious Groups, June, 2013)

Note: the MPCE data was provided as 'Monthly per Capita Household Consumer Expenditure' in the respective source. As it serves as the proxy for income, here this data has been used as Monthly per capita (household) expenditure to show the living standard and expenditure of a particular group.

-The 'Others' category include the people from Jain, Buddhist, Zoroastrian and other religious groups.

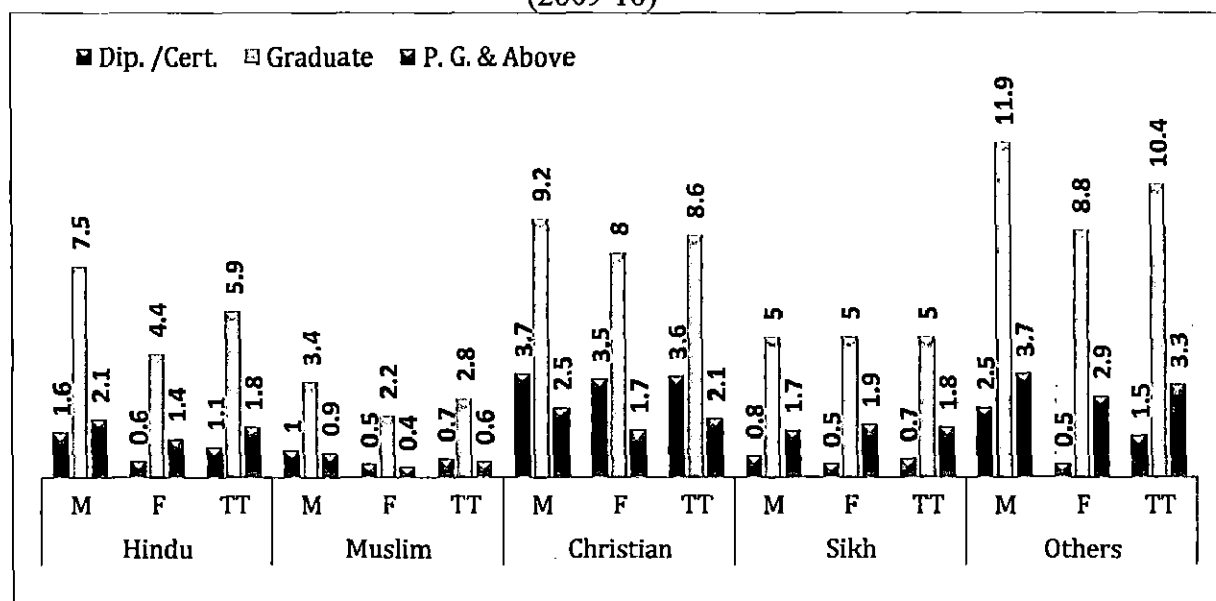
### **Muslim Women and Higher Education**

Figure-6 represents the difference among major religious groups at higher educational level within the age group of 15 years and above. As per the data of NSSO 66<sup>th</sup> round (employment and unemployment report), Muslims have the lowest percentage at higher education level in comparison to other religious groups, while Christians share the highest percentage. An apparent gender gap could be noticed among all the religious

groups, whereas the gender gap among Muslims was comparatively lower. (As the Figure-6 indicates, the lowest gender gap was found among Sikhs.) Among Muslims the number of graduate females is much lower, only 2.2% graduate and 0.4% females were post-graduate, in comparison to 3.4% graduates and 0.9% post graduate males. The highest percentage of women acquiring higher education is noticed among 'Others' followed by Christians. It is interesting to note that educational status of Muslim women at higher level is lowest, whereas one could also witness narrow gender gap among Muslims. The reason behind this less gender gap seems evident in the fact that males among Muslim get engaged in the income generating activities at very early age due to the economic backwardness, and do not get the opportunity to acquire higher education.

**Figure 6: Gender Disparity in Higher Education among Major Religious Groups in India**

(Within 15 years and above age group)  
(2009-10)

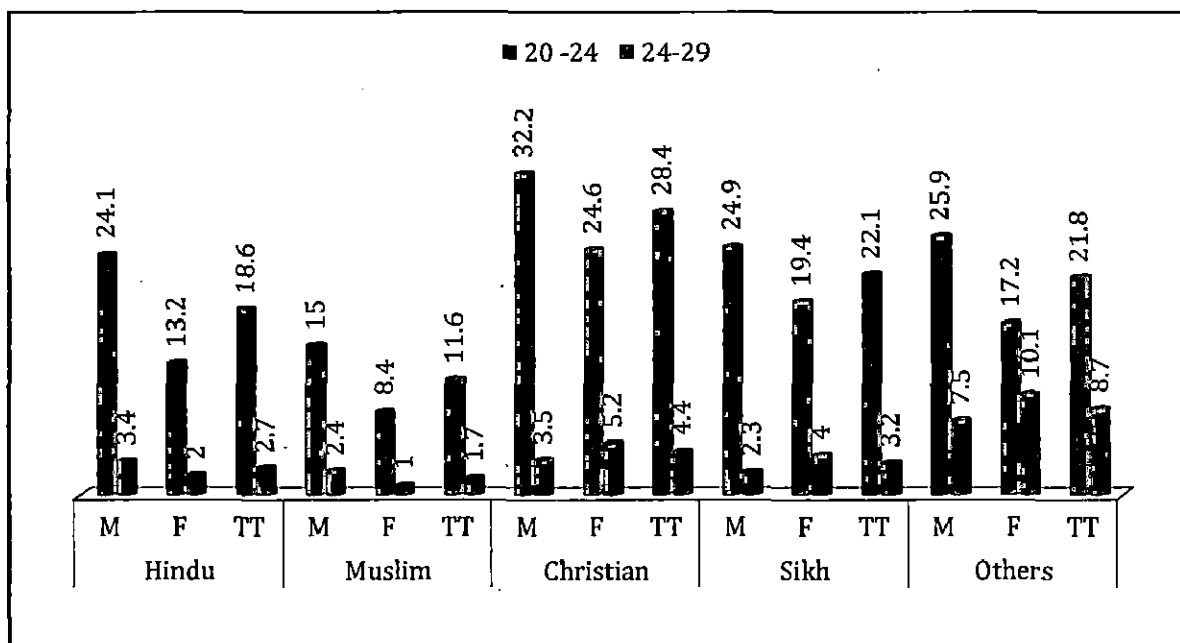


Source: NSSO 66th Round (Employment and Unemployment Situation among Major Religious Groups, June, 2013)

Note: The primary data in the Report was given in the form of per 1000 Distribution of Persons within 15 Years and above Age Group, here the ratio has been used as percentage in the total population.

- The 'Others' category include the people from Jain, Buddhist, Zoroastrian and other religious groups.

**Figure 7: Current Attendance (enrollment) Rates at Higher Level in Educational Institutions among Major Religious Groups (%) in India (2009-10)**



Source: NSSO 66<sup>th</sup> Round (Employment and Unemployment Situation among Major Religious Groups), June, 2013

Note: The primary data in the Report was given in the form of per 1000 persons by age group. Here the ratio has been used as percentage in the total population.

-The 'Others' category include the people from Jain, Buddhist, Zoroastrian and other religious groups.

While looking at Figure-7, which represents the current attendance (enrollment) rate, one can easily conclude that the female (among age group of 24-29 years) access to higher education is slightly lower in comparison to males across all religious groups. The condition of Muslim females was even worst at higher level as indicated by the fact that only 1% Muslim females among the age group of 24-29 could continue higher studies, followed by 2% of Hindu Females. The highest percentage of educated females was again witnessed among the communities under the category of 'Others' (Jains Buddhist, Zoroastrian, etc.) with 10.1%, followed by Christians with 5.2%.

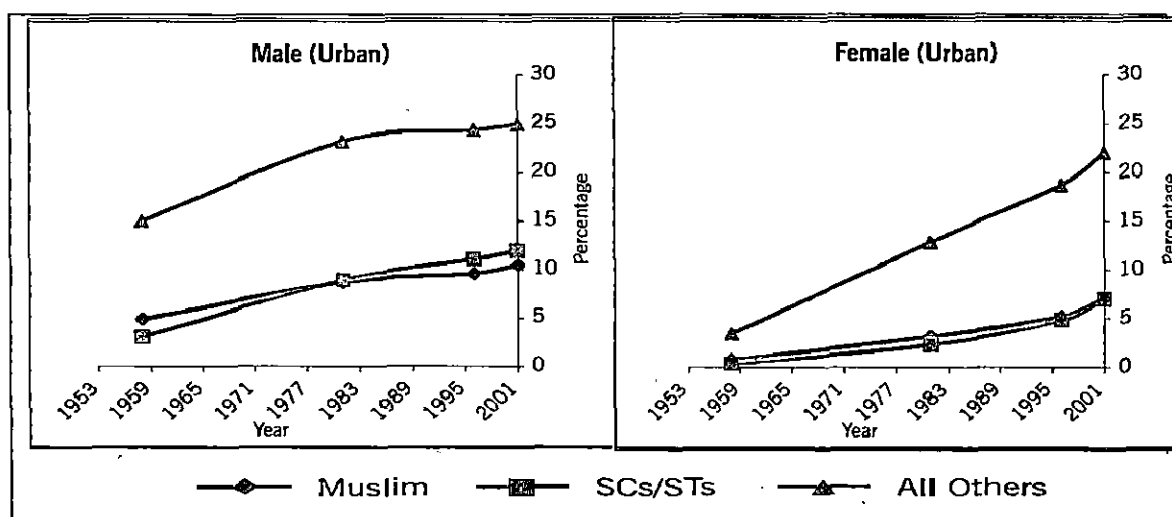
Therefore, it can be said that in case of access to higher education Muslim women lag behind in comparison to other socio-religious communities. It will not be out of place to mention here that women of the 'Other' category are far better than Muslim women, followed by Christian women. It is unfortunate that despite abysmal state of Muslim women in the sphere of higher education, we witness reluctance on the part of state to take special initiatives for their educational betterment. It also needs to be mentioned that community itself needs to take steps and internal reforms to remove the

shackles of the educational backwardness of their women. The deep rooted patriarchal norms and values are greatest impediments to improve the educational status of Muslim women.

## Regional Disparities

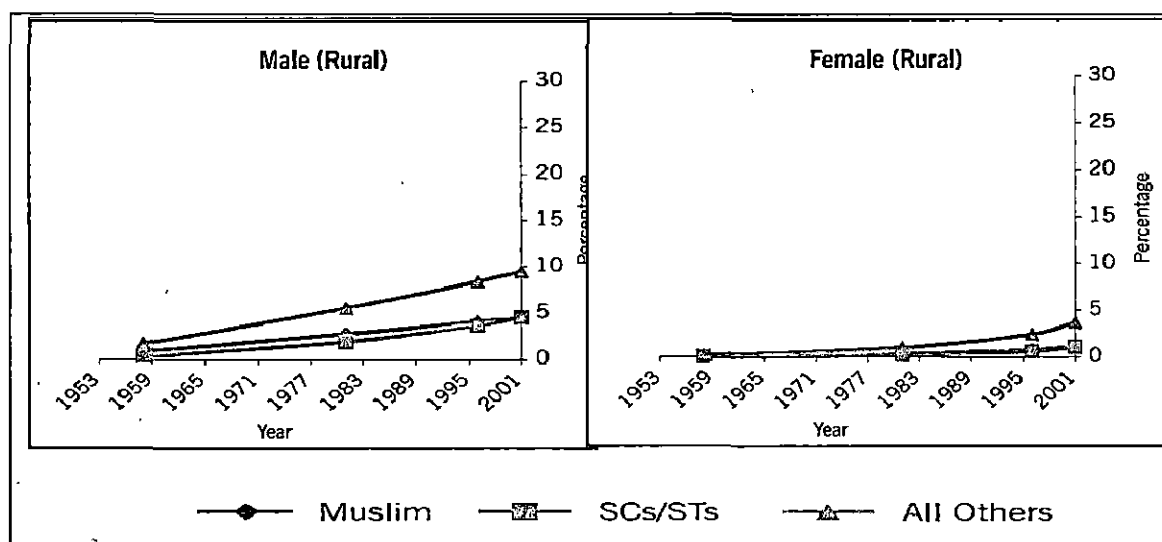
The regional dimension presents a completely different picture regarding gender disparity among the socio-religious groups. In the following Figure (set) 1, it can be grasped that urban males were more educated than their female counterparts. A huge gap is visible between the 'All others' and Muslims, as well as STs/SCs in rural areas. Here it is interesting to note that in urban areas the percentage of Muslims was marginally higher than STs/SCs during the initial phase after independence. But in the later period the situation got changed as far as Muslims were concerned. The increased emphasis on the development of STs/SCs within the framework of state's policy has resulted in their better educational performance. It is important to note that in case of urban males, during 1980s, the STs/SCs have overtaken Muslims, and their percentage has increased at a rapid pace in the present scenario. In case of urban females, it was found that though the disparity between Muslims and STs/SCs has reduced in the recent times, women among the SCs/STs have not overtaken Muslim females. It means that educational growth of SCs/STs did not occur at the same pace for both men and women signifying the prejudices against women inherent in our patriarchal society.

**Figure (set) 1 : Gender Disparities and Growth in Completion of Graduation in Urban India (1953-2001)**



Source: Sachar Committee, 2006

**Figure (set) 2: Gender Disparities and Growth in Completion Graduation in Rural India (1953-2001)**



Source: Sachar Committee, 2006

In rural areas the total percentage of graduates was found to be lower as compared to urban areas. The population belonging to the 'All other' category was more privileged than Muslims and STs/SCs in the attainment of education at graduation level (Figure (set) 2).

With regard to the educational development of Muslims since independence, Sachchar Committee Report stated in its concluding observation that "despite overall improvement in educational status, the rate of progress has been the slowest for Muslims. In other words, while educational attainments of Muslims have improved over the years, it has done so at a more gradual pace than other SRCs, so that the expected convergence has not occurred. Instead, the gap between Muslims and advantaged sections has actually widened since Independence, and particularly since the 1980s. In fact, a steady divergence in the level of achievements has seen traditionally under-privileged SCs/STs catching up and overtaking Muslims in several contexts. The last point is of special importance as at the time of Independence, the socio-economic position of SCs/STs was recognized to be inferior to that of Muslims. Apparently, Muslims have not been able to reap the benefits of planning and, while



progressing through the operation of trickle down or percolation effect, have gradually slipped further and further behind other SRCs.”<sup>9</sup>

In the present scenario we find that the overall situation of all the socio-religious communities in higher level of education has improved but Muslims still lag behind. The urban-rural gap shows that at higher educational level, urban Muslims were better than rural Muslims (See Appendix 1 and 2). However, it cannot be seen as that rural Muslims do not wish to acquire higher education, but the reason might lie in their backward financial condition and unavailability of proper resources which hinder their access to higher education. It has already been mentioned (in chapter 3) that villages with Muslim concentration do not have proper schools or transportation and infrastructural facilities. In this situation one could easily imagine what would be the situation at higher level.

The data of NSSO 66<sup>th</sup> round (Appendix 3 and 4) presents surprising facts on regional variations in term of higher education. In rural areas of selected states, the percentage of Muslims was almost nil at higher level. Only in few states like Chhattisgarh and Jammu and Kashmir (J&K), Muslim males of rural areas were found to be acquiring higher degrees. In case of Muslim females belonging to rural areas, it was only in Punjab and Jammu and Kashmir that their presence was found to be above 1%.

In urban areas of the selected states, women’s percentage was found to be better than rural areas. On the basis of the available data it can be said that Muslims females of states like Himachal Pradesh (HP), Delhi, Punjab, Chhattisgarh and Madhya Pradesh (MP) have a better percentage than the Muslim males in these states. The situation of Madhya Pradesh and Chhattisgarh is interesting as the presence of Muslims in these states is lowest and the Muslim population is concentrated in urban areas. Therefore, in these states women get better opportunity to access higher education. In Rajasthan no Muslim female was found having higher degree. In Bihar, Uttar Pradesh (UP), West Bengal (WB), Haryana and J&K, gender gap widen as one moves towards higher level of education.

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9 Sachar Committee, op. cit., pp. 84-85.

**Table 2: Monthly per Capita Expenditure (MPCE) of Selected States in India**  
(in Rs.)

States	2004-05						2011-12	
	Rural			Urban			Rural	Urban
	Total	Hindu	Muslim	Total	Hindu	Muslim		
Bihar (16.53)	445	448	426	726	768	559	970.41	1396.65
Chhattisgarh (1.97)	445	445	473	963	956	590	904.04	1776.21
Delhi (11.72)	1056	1023	1696	1419	1423	1051	2690.24	3160.76
Haryana (5.78)	905	913	605	1183	1153	1105	1925.96	3346.32
HP (1.97)	836	834	798	1422	1487	869	1800.62	3173.3
J & K ( 67)	805	840	776	1115	1323	991	1601.51	2320.28
MP (6.37)	461	458	475	893	902	669	1024	1842.35
Punjab (1.57)	905	852	777	1306	1241	811	2136.39	2743.07
Rajasthan (8.47)	598	593	611	945	976	685	1445.74	2206.93
UP (18.50)	539	544	509	880	976	662	1072.93	1942.25
WB (25.25)	576	610	501	1159	1214	748	1170.11	2489.89
India (13.4)	579	568	553	1105	1139	804	1287.17	2477.02

Source: NSSO 61<sup>st</sup> Round (2004-05)<sup>10</sup> and NSSO 68<sup>th</sup> Round (2011-12)<sup>11</sup>

Note: Figures in parenthesis reflects the percentage of Muslims in total population.

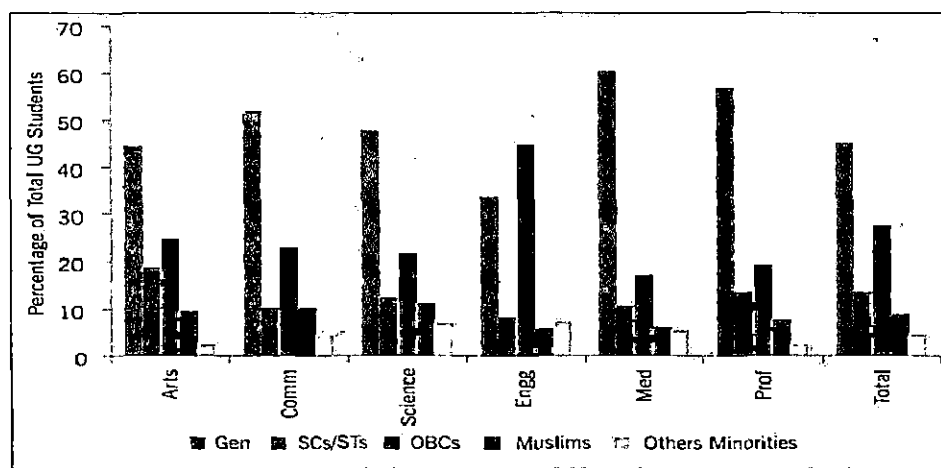
Table 2 makes it clear that states having low MPCE among Muslims resulted in their lower percentage at higher level of education. It can be observed that MPCE among rural Muslims is comparatively lower than urban Muslims in selected states except Delhi. One might establish a correlation between the lower MPCE and the backward state of higher education among rural Muslims.

10 This data has been taken from Sachar Committee, op. cit., pp. 364-365.

11 This data of NSSO 68th Round, is from NSSO Report No. K1. (68/1.0) on 'Key Indicators of Household Consumer Expenditure in India, 2011-12' [https://www.google.co.in/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0CB4QFjAAahUKEwjB\\_LXD-GAhVUA44KHdSAD5E&url=http%3A%2F%2Fwww.indiaenvironmentportal.org.in%2Ffiles%2Ffile%2FState-wise%2520estimates%2520of%2520Average%2520Monthly%2520Per%2520Capita%2520Expenditure.pdf&ei=d8unVYHIM9SGuATUgb6ICQ&usq=AFOjCNGWG973vWFZ3aIrGmXW3BMcSOD6IA&sig2=QkhvANs63pCaquCphBEo6A](https://www.google.co.in/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0CB4QFjAAahUKEwjB_LXD-GAhVUA44KHdSAD5E&url=http%3A%2F%2Fwww.indiaenvironmentportal.org.in%2Ffiles%2Ffile%2FState-wise%2520estimates%2520of%2520Average%2520Monthly%2520Per%2520Capita%2520Expenditure.pdf&ei=d8unVYHIM9SGuATUgb6ICQ&usq=AFOjCNGWG973vWFZ3aIrGmXW3BMcSOD6IA&sig2=QkhvANs63pCaquCphBEo6A)

## Muslims in Different Streams of Education

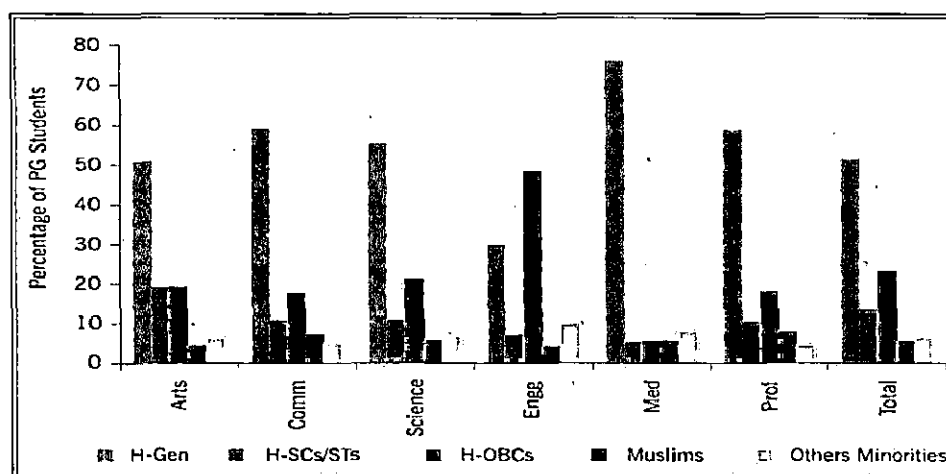
**Figure 9: Percentage of Muslims in Different Courses at Under Graduate Level (2004-05)**



Source: Sachar Committee, 2006.

It is clearly visible in Figure 9, that the percentage of Muslims is lowest among the Socio Religious Communities (SRCs) except those which is categorized as 'Other minority',<sup>12</sup> at both undergraduate and post-graduate levels. It can be seen that the gap between Muslims and other SRCs increased as the level of education increased. It was also found that at under-graduate level Muslims lag behind in all educational courses such as Arts, Commerce, Science, Medical etc. as compared to other Socio-Religious Communities except the 'other minorities'; in fact in Engineering Muslims' percentage was even lower than 'other minorities' group. This again reflects the pathetic condition of Muslims in higher education.

**Figure 10: Percentage of Muslims in Different Courses at Post Graduate Level (2004-05)**



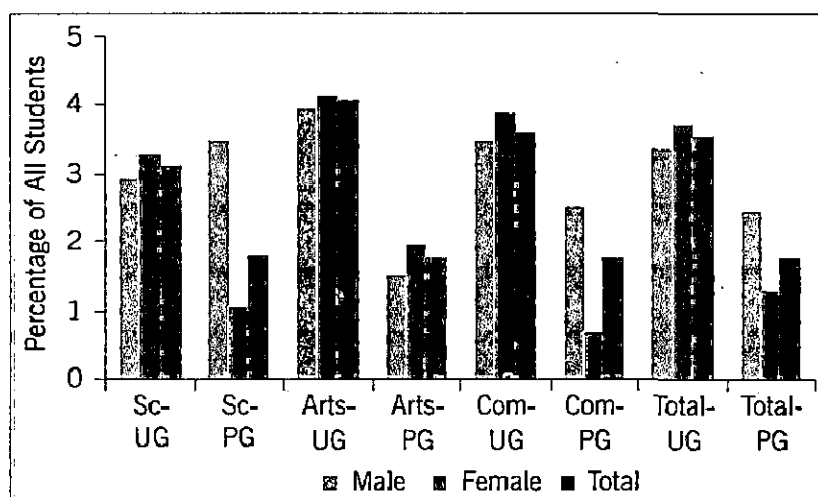
Source: Sachar Committee, 2006.

<sup>12</sup> The *Other Minorities* category, according to Sachar Committee, includes minority groups other than Muslims and those who have not mentioned their religion or are agonistic.

The Muslims' enrollment at post-graduation level as reported by Sachar Committee Report is equally disappointing in most of the courses. It further acclaims that only one out of every fifty students was a Muslim and the share of Muslims in all streams was lower than their share in total population. Figure-10 indicates that more Muslims were seen in Professional courses followed by Commerce, whereas in other courses their percentage was found lowest. In 2004-05 there were only 894 Muslims, out of 27,161 students enrolled in different programs of IITs.<sup>13</sup>

It can also be said that the lack of support on the part of the state is also one of the important reason behind lower percentage of Muslims at higher level of education. It has also been noticed in the previous chapter, that the percentage of Muslims at school level somehow got improved, because up to the school level government has made arrangement for free or low paid education, which has proved helpful in improving the educational status of economically backward communities like Muslims. However, it needs to be noticed that STs, SCs and OBCs are also economically backward, but their share is better than Muslims as a result of the government policy of reservation.

**Figure 11: Gender Difference among Muslims in Different Courses (2004-05)**



Source: Sachar Committee, 2006

Figure-11 reflects that the proportion of Muslim females is low at Post Graduation level (PG) in science and commerce. However, their performance at undergraduate level is in fact better in all courses.

The Sachar Committee Report records that the gap between Muslims and other Socio Religious Categories (SRCs) increased as the level of education increased, and

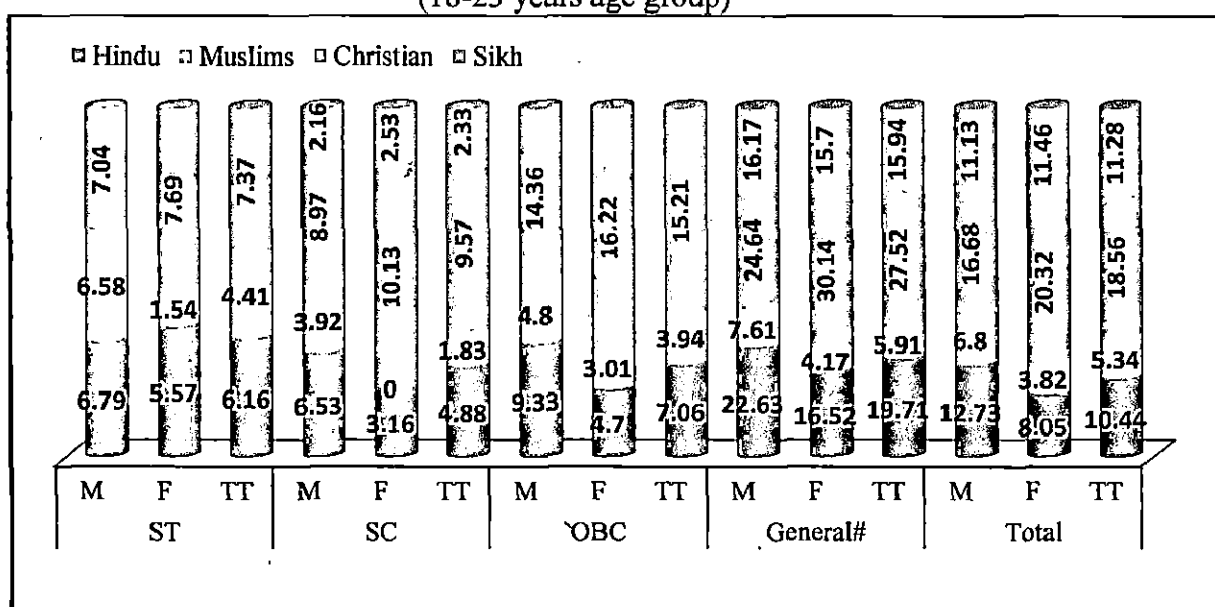
<sup>13</sup> Sachar Committee, op. cit., pp. 60-72.

that unemployment rates among Muslim graduates was highest among SRCs both among the poor and non-poor. This might have further dissuaded Muslims from higher education. The share of Muslims was poorest in streams having better potential for employment generation.

### Inter-Caste Disparities at Higher Level

Apart from the rural-urban disparity, another dimension of inequalities among religious groups was the inter-caste differences in GER. The information regarding inter-caste disparities was well documented by Ravi S. Srivastava and S. Sinha, in their work, entitled 'Inter Social Groups in Access to Higher Education',<sup>14</sup> sponsored by the UGC in 2008. In this study the data of NSSO 55<sup>th</sup> Round has been used. It is clearly indicated in Figure-12, that the wide disparity existed amongst females, as Muslim females were seen to be less educated in all categories (SCs, STs, OBC and General) as compared to other religions. It can be observed that the difference among

**Figure 12: Gender and Caste Disparities in GER (%) at Higher Education among Religious Groups in 2000**  
(18-23 years age group)



Source: NSSO 55<sup>th</sup> Round (2000)<sup>15</sup>

Note: there were no OBC category in Christian and no ST category in Sikh community was mentioned in the source.

# as per the source, there was no 'general' category mentioned in Christian and Sikh community, the data presented here is given under the 'other' category in the respective religious groups.

14 Ravi S. Srivastava and S. Sinha, 'Inter Social Groups in Access to Higher Education', op. cit., pp. 103-110.

15 The data of NSSO 55<sup>th</sup> Round (2000) has been collected from, Ravi S. Srivastava and S. Sinha, 'Inter Social Groups in Access to Higher Education', op. cit.

Muslim females on the basis of caste divide SC<sup>16</sup> females have no access to higher education whereas the highest percentage of Muslim women at higher level was of General category, followed by OBC.

Sachar Committee Report divided Muslim community into three categories, (i) *Ashrafs*<sup>17</sup>, (ii) *Ajlafs*<sup>18</sup>, and (iii) *Arzals*.<sup>19</sup> With regard to SCs among Muslims, the committee states *Arzals* are the lowest caste comprising of those having similar occupation as their Hindu counterparts in the list of Scheduled Castes. But their conversion did not create any effect in the social or economic status, although, due to the attached stigma to their traditional occupation, they had to face social exclusion. They were also deprived of the SC status by the government due to which they could not avail the benefits enjoyed by other SCs. Although they deserved to be categorized as SCs, they have been included in the category of OBC.

The exclusion of Muslim lower castes from the SC list dates back to 1936 when the Imperial (Scheduled Caste) Order rejected SC status to Christians and Buddhists of similar origins. Depressed classes among the Muslims such as *Halalkhors* (scavengers) were included in the list but were barred from availing the benefits. This colonial decree remained the basis on which the government of Independent India, through the Constitutional (Scheduled Caste) Order, 1950, has denied them the status in accordance with the deprivations that they face. The Order, however, has been amended twice; once in 1956 to include the SCs among the Sikhs and later in 1990 to include the neo-Buddhists. Thus, practically only the Muslims and Christians of such origins continue to be denied the status. As a result, such Muslim groups namely, *mehtars* (sweeper) or *halalkhors*, *lalbegis* (scavengers) Muslim *dhobis* (washermen), and others remain impoverished and marginalized. Their inclusion in the OBC list has failed to make any impact as they are clubbed with the more advanced middle castes.<sup>20</sup>

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16 Legally there was no SC category among Muslims approved by the Government.

17 *Ashrafs* are the upper caste Muslims, who trace their origins to foreign lands such as Arabia, Persia, Turkistan or Afghanistan. These include Sayyads, Sheikhs, Pathans, etc.

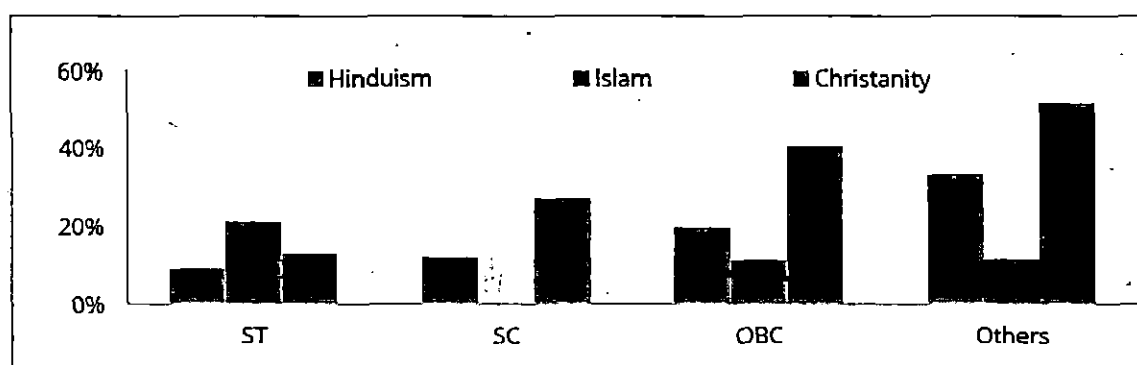
18 *Ajlafs* are those Muslims, who convert from middle caste and were identified with their traditional occupation, like *momins* (weavers), *idrisi* (tailors), *rayeens* (vegetables sellers) etc.

19 *Arjals*, the untouchable converts to Islam, include *halalkhors*, *helas*, *bhangis*, *dhobis*, *nats*, *gadheris*, etc.

20 Sachar Committee, -op. cit., p. 202.

Among Muslims, STs are very few in number as according to 1991 census they consist only 0.25% of the total ST population in India. Although, they were entitled to get all the benefits irrespective of the religion, still they face discrimination. Sachar Committee Report mentions that among Muslims there are groups who claimed ST status but their claim is unattended by the government.<sup>21</sup>

**Figure 13: GER of Inter Caste Categories among Socio-Religious Groups (2009-10)**



Source: Rashtriya Uchchatar Shiksha Abhiyaan, 2013<sup>22</sup>

Figure-13 represents the educational status among various socio-religious groups at higher educational level in 2009-10. While comparing this Figure with the data from Figure-12, we found that the percentage of Muslims at higher level of education has increased since 2000. At this juncture it needs to be stressed that the gap prevalent among the religious groups still exists.

### Other Reasons

It is clear from the above discussion that Muslims have a lowest participation at higher educational level. The reasons behind this backwardness are similar to those mentioned in the previous chapter, such as, unavailability of resources, lack of proper transport, engagement in traditional jobs which do not require higher education; family background, etc.

In a study conducted by Ritu Menon and Zoya Hasan, titled *Unequal Citizens*<sup>23</sup>, a significant gender bias was found in the attitude of respondents, when

21 Ibid., p. 205.

22 The data of NSSO 66th 2009-10 round has been used in this source.

23 Zoya Hasan and Ritu Menon, *Unequal Citizens: A study of Muslim Women's in India*, Oxford University Press, New Delhi, 2004. In this study the authors have done a national survey of 10,000 Muslim and Hindu women covering the number of issues regarding education, work, marriage, decision making, socio-economic status, etc.

they were asked, 'Up to what grade should girls and boys study?': 46% Muslims and 40% Hindus had the same opinion—that girls should be educated up to high school, and only 16% Muslims and 20% Hindu favoured education up to graduation level for their daughters. On the contrary, respondents from both the religions asserted that higher education was more suitable for boys than girls. They were of opinion to educate boys more than master's level of education.<sup>24</sup> This reflects that parents' attitude also contribute to a large extent in the educational disparities existing among different religious groups. One could easily witness presence of strong prejudices against women, as parents opined that girls do not require higher education, reinforcing the public-private dichotomy. Women need to be restricted to the domestic domain, and the model of education that serves to train them for their domestic roles, is well accepted by parents, whereas higher education has the potential to transform their personalities and make them capable individuals. Parents' reluctance in imparting higher education to their daughters reflects the deep rooted patriarchal biases of our society towards girls' education.

In the same study various reasons for the educational backwardness of Muslims in India are also underlined. On the basis of above mentioned study this is significant to mention here that "almost 26% of educated Muslim women had illiterate husbands which could also be another important impediment for the access of higher education. This also substantiates the high level of school dropout among Muslim boys and the generally low levels of Muslim male education."<sup>25</sup> This low level of education among males of Muslim created further constraints on girls' education, so that they could not be rendered as 'unmarriageable'. This shows the patriarchal attitude of the community towards the higher education of girl child, where a highly educated girl is considered unsuitable for marriage. Here it is noticeable that in an economically backward Muslim community, where a young male has to discontinue his education to join family business or to provide a helping hand to his parents, it indirectly leads to a negative effect on girls' education.

Another reason for the educational backwardness amongst Muslim lies in the nature of their occupation and also their participation in public/private sector, which does not require higher education. The aggregate work participation ratio of Muslims

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<sup>24</sup> Ibid., pp. 65-66.

<sup>25</sup> Ibid., p. 67.



is very low and so is their participation in formal sector, in regular jobs in urban areas, in agriculture, in security-related activities, and in professional and managerial cadre. A comparatively high percentage of working Muslim men and women is engaged in self-employed trade and manufacturing, the participation ratio for the Muslim women being the lowest of all SRCs. A large share of Muslim workers is concentrated in informal sector and is vulnerable due to poor working conditions.<sup>26</sup>

It has been also revealed by the Sachar Committee Report that Muslims do not seem to be adequately benefiting from the government programs. For example in UP, “where they constitute 24 percent of the poor, their share as beneficiaries of government programs ranges from 3 to 14 percent only. Of a total of Rs. 247 crore, a paltry Rs 23 crore has been disbursed to the Muslim OBC by the National Backward Classes Finance and Development Corporation.”<sup>27</sup>

In a study of Hyderabad conducted by Syed Mehndi Hussain in 1988, it was found that parents belonging to the younger age group were more in favour of higher education for their daughters.<sup>28</sup>

The Sachchar Committee Report also drew its attention to the lack of Muslim representation in positions of power, because it had an indirect impact on the overall development of the community. It states that, “the lack of Muslims in public employment, in the bureaucracy, police and the judiciary, and so on has been a matter of great concern. Discriminatory practices, especially at the time of the interview, were cited as reasons for poor Muslim representation even at the Class IV level or in Grade D employment where high educational qualifications are not required. The recommendations of the 15 point program which made it mandatory for selection committees to have representation from the minority community have not been followed. Complaints regarding discriminatory procedures adopted for recruitment in the police force were voiced. In some states the qualifying test required a sound knowledge of local language and at times that of the Hindu religion. This put Urdu speaking Muslims at a disadvantage. Repeated incidents of this kind have made

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26 Riaz Ahmad, ‘Of Minorities and Social Development The Case of India’s ‘Missing Muslims’’, Manoranjan Mohanty, (ed.), *India Social Development Report 2010 The Land Question and the Marginalized*, Oxford University Press, New Delhi, 2011, p. 124.

27 Ibid., p. 125.

28 Syed Mehndi Hussain, ‘Muslim Women And Higher Education A Case Study of Hyderabad’, Asghar Ali Engineer (ed.), *Problems of Muslim Women in India*, Orient Longman, New Delhi, 1995, p. 76.

Muslim youth diffident and they shy away from participating in competitive examinations for fear of being rejected. Because of the limited political participation of Muslims, there are very few to raise a voice in their favour.”<sup>29</sup>

Anis Ansari believes that communal violence is also a reason behind the educational backwardness of Muslims. In his article titled, *Educational Backwardness of Muslims* he mentions that, “the frequent recurrence of communal riots generates a sense of insecurity among Muslims; and insecurity is not conducive to any serious academic pursuits or constructive efforts.”<sup>30</sup>

Besides these reasons it is also important to mention that the evolution of Muslim perspective of education has a long history influenced by different socio-religious movements during colonial period. The introduction of western education through English medium during colonial rule affected Hindus and Muslims both. Francis Robinsons argues that “towards the end of 19<sup>th</sup> century the domination of the Urdu speaking elite was gradually undermined by several factors, most of them arising from the British rule.”<sup>31</sup> Introduction of western learning and vernacular languages under colonial rule was seen as a threat to religious belief, social customs and political participation by Indian elites. British believed that English educated Indians proved to be more loyal and keeping this in mind, James Thomson made attempts to extend government sponsored schools which resulted in the growth of attendance during the second half of the nineteenth century. Consequently changes were introduced in the curriculum by putting more stress on western learning, with emphasis on English as a medium of instruction. The Muslims were reluctant to adjust to western education and preferred private schools with the traditional Islamic syllabus. In 1890s bureaucratic reforms, by Sir Antony MacDonnell, gave new impetus. Unlike his predecessors, he considered Muslims disloyal and developed remarkable prejudice against them. He evolved communal quota system (ratio of 3 Muslims to five Hindus) and replacement of Persian with Nagri script was among his method to cut down the Muslim influence in bureaucracy. The political reform and electoral politics further aggravated the fear psychosis among the Muslims. The

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29 Sachar Committee, op. cit., pp. 20-21.

30 Anis Ansari, ‘Educational Backwardness of Muslims’, *Economic and Political Weekly*, Vol. 27, No. 42, October 17, 1992, p. 2290.

31 Francis Robinson, *Separatism Among Indian Muslims The Politics Of The United Provinces’ Muslims 1860-1923*, Cambridge University Press, 2008, p. 33.

reform of Lord Ripon in 1883, through which the Hindus were given more importance in the electoral system, undermined the prevalence of Urdu speaking Muslim elites.<sup>32</sup>

The Muslim society during eighteenth and nineteenth century also witnessed the growth and development of 'Revivalist Movement' which further enhanced the apprehension of Muslim society towards reforms in general and educational reform in particular. The threat from western education and Hindu revivalist were the important impediments for any prescription of reforms among the Muslims.<sup>33</sup> Thus under this backdrop education among Muslims continued to be imparted through the traditional patterns of women's education through *maktabs* and *madrasas*. Though Muslim males had avenues and access to education but for the females the prospect of education was miserable.

### **Role of UGC**

It is important to examine the role of University Grants Commission in improving the educational status of Muslims and especially of Muslim women. We have seen that various initiatives were taken by the government of India for the educational upliftment of the marginalized groups, i.e. ST, SC, OBC and minorities. Here the focus is made only on the initiatives taken for the minorities. These initiatives are as follows:

A provision was made by the UGC to provide financial assistance for conducting special coaching classes for students belonging to the marginalized groups to enable them to compete in various competitive examinations. Under this scheme three types of coaching were started:

1. Remedial Coaching aims to improve the academic skills and linguistic proficiency of the students and strengthen their knowledge, skills and attitude in various subjects.
2. Coaching for NET/SLET prepares students who are appearing in these exams.
3. Coaching Classes for entry in services, these classes basically aims to prepare students from the marginalized groups to get gainful employment in Group 'A', 'B' or 'C' Central services, State services or equivalent positions in the private sector.

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32 Francis Robinson, *Separatism Among Indian Muslims*, pp. 33-83.

33 Peter Hardy, *The Muslim of British India*, Cambridge University Press, London, 1972, pp. 31-91

In the Tenth Five Year Plan special emphasis was given to the development of universities and colleges in backward and underdeveloped regions and also to increase access and equity for marginalized groups and weaker sections of the society. UGC provides grants to these universities and colleges to improve the basic infrastructure. However, with a view to remove disparities, special assistance was provided to colleges catering to SC/ST students predominantly and those located in the backward, hilly and rural areas.

UGC has been entrusted to implement the scheme of Maulana Azad National Fellowship for Minority Students from the year 2009-10. The main objective of this scheme is to provide financial assistance for those minority students (selected candidates) who are pursuing Ph.D. and M.Phil. in the form of fellowship for five and three years respectively.

UGC also provides relaxation for students belonging to SC/ST/OBC appearing in NET (National Eligibility Test) and JRF (Junior Research Fellowship). It provides relaxation in fees by charging less and also reduces the percentage of qualifying criteria for both NET and JRF. However, there is no relaxation directly for minorities, but the SC/ST/OBC section among the minority groups is somehow benefitted by this scheme. UGC also grants extra five years of age relaxation for female candidates who are appearing for JRF.

Community Colleges were started to provide low cost high quality education. No special provisions have been made directly for any marginalized groups, but people from the lower income group may indirectly get benefited with this scheme.

Special Opportunity Office was set up by the UGC to operate the schemes related to ST, SC, OBC, minorities, physically challenged and women of economically weaker sections

Special Cell for minorities is established dealing with the issues related with minorities and provides affiliation to minority institutions with the universities.

Special scheme was made for the residential coaching academies for minorities/STs/SCs and women in five central universities namely, Aligarh Muslim University (AMU), Aligarh; Jamia Milia Islamia (JMI), New Delhi; Maulana Azad National Urdu University (MANUU), Hyderabad; Dr. Bheem Rao Ambedkar

University, Lucknow and Jamia Hamdard, Delhi. The objective is to “provide equal opportunities to all sections of society for equitable growth which entails affirmative action for Minorities, SC/STs and women by providing Coaching programs to the students, Hostel facilities with free of cost/nominal fee, without tuition fee of the above category for entry into Central/State Government, private sector jobs and entry into IITs/Medical colleges.”<sup>34</sup>

UGC started Post-Doctoral Fellowship for women; under this program special relaxation was provided to those, who belonged to ST, SC, OBC and Physically Handicapped category. However no special provisions were made for women of Minorities class under this scheme.

No evidence is available with regard to the establishment of special college or university for Muslims or minority women. However, “Under the Modified Schemes for implementation in the 12th Plan, special focus is given to 374 Degree Colleges in low GER districts, the 90 Minority concentrated districts (MCDs) will be covered.”<sup>35</sup>

The study finds that the percentage of Muslims at higher educational level is lower than other SRCs and the situation becomes worse in case of Muslim females. Comparing their share at school level and higher level, one notices that their percentage has further declined at higher level. One of the main reasons behind this backwardness is the economic backwardness. However, it has also been noticed that the initiatives taken for the development of marginalized groups is not uniformly benefiting different marginal categories. For example the literacy rate of Muslims and STs/SCs share the bottom position, in spite of this fact, Muslims did not get the same privileges as enjoyed by the SCs/STs.

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34 60th Annual Report, UGC, 2013-14, New Delhi, p. 83.

35 Minority Education, (Reference Note), Lok Sabha Secretariat, December, 2013, p. 14, [https://www.google.co.in/url?sa=t&rct=j&q=&esrc=s&source=web&cd=2&cad=rja&uact=8&ved=0CCMQFjAB&url=http%3A%2F%2F164.100.47.134%2Fintranet%2FMinority\\_Education.pdf&ei=7hKZVfzqJIGJuATJ7IHBYBg&usg=AFQjCNGjwwXNISDBP3M\\_zGAWGMT5aoDQig&sig2=aqkgcV5TY0TPCEBB8w2WcA](https://www.google.co.in/url?sa=t&rct=j&q=&esrc=s&source=web&cd=2&cad=rja&uact=8&ved=0CCMQFjAB&url=http%3A%2F%2F164.100.47.134%2Fintranet%2FMinority_Education.pdf&ei=7hKZVfzqJIGJuATJ7IHBYBg&usg=AFQjCNGjwwXNISDBP3M_zGAWGMT5aoDQig&sig2=aqkgcV5TY0TPCEBB8w2WcA)

## Appendix 1

### Higher Education among Major Religious Groups (%) in Rural -Urban India

(Within 15 years and above age group)  
(2009-10)

Educational Level	Religious Groups									
	Hindu		Muslim		Christian		Sikh		Others	
	M	F	M	F	M	F	M	F	M	F
<b>Rural</b>										
Diploma/Certificate	0.9	0.3	0.8	0.3	3.2	3	0.7	0.4	2.2	0.4
Graduate	3.9	1.6	2.1	1.6	6.3	4.3	1.9	2.6	3.1	1.7
Post Grad. & Above	0.8	0.4	0.6	0.4	1.5	0.9	0.3	0.7	0.8	0.3
<b>Urban</b>										
Diploma/Certificate	3.1	1.3	1.3	0.8	4.8	4.7	1.2	0.7	2.9	0.7
Graduate	16.5	11.8	5.6	4.8	15.1	15.7	14.1	12.7	22.3	16.8
Post Grad. & Above	5.3	4	1.4	0.9	4.5	3.2	5.7	5.6	7.1	5.9

Note: The primary data in the Report was given in the form of per 1000 Distribution of Persons within 15 Years and above Age Group, here the ratio has been used as percentage in the total population.

-The 'Others' category include the people from Jain, Buddhist, Zoroastrian and other religious groups.

-Figures in the parenthesis represent the percentage in the total population of India, as per 2001 census.

Source: NSSO 66th Round (Employment and Unemployment Situation among Major Religious Groups, June, 2013)

## Appendix 2

### Current Attendance (enrollment) Rates at Higher Level in Educational Institutions among Major Religious Groups (%) in Rural-Urban India (2009-10)

Age Group (Yrs)	Religious Groups									
	Hindu		Muslim		Christian		Sikh		Others	
Rural										
	M	F	M	F	M	F	M	F	M	F
20 -24	19.2	8.3	12	5.2	29.1	19.8	23.3	16.5	20.4	8.1
25 -29	2.5	1.3	1.6	0.9	2	6.2	1.3	3.3	4.3	2.7
Urban										
20 -24	34.9	25.6	19.8	14.6	38.1	34.2	29.7	30.7	34	24.1
25 -29	5.3	3.9	3.7	1.3	6.9	3.4	4.5	3.4	9.3	16.6

Note: The primary data in the Report was given in the form of per 1000 Distribution of Persons within 15 Years and above Age Group, here the ratio has been used as percentage in the total population.

-The 'Others' category include the people from Jain, Buddhist, Zoroastrian and other religious groups.

-Figures in the parenthesis represent the percentage in the total population of India, as per 2001 census.

Source: NSSO 66th Round (Employment and Unemployment Situation among Major Religious Groups, June, 2013)

### Appendix 3

#### Higher Education among Major Religious Groups (%) in Rural India (Within 15 years and above age group) (2009-10)

State	Religious Group	Diploma/ Certificate		Graduate		Post Graduate & Above	
		M	F	M	F	M	F
India	Hindu	0.9	0.3	3.9	1.6	0.8	0.4
	Muslim	0.8	0.3	2.1	0.9	0.6	0.1
	Christian	3.2	3	6.3	4.3	1.5	0.9
	Sikh	0.7	0.4	1.9	2.6	0.3	0.7
	Others	2.2	0.4	3.1	1.7	0.8	0.3
Bihar	Hindu	0.5	0	3.5	0.8	0.5	0
	Muslim	0.1	0	1.3	0.1	0.3	0
	Christian	0	0	13.3	0	0	0
	Sikh	-	-	-	-	-	-
	Others	0	0	0	0.1	0	0
Uttar Pradesh	Hindu	0.5	0.2	3.9	2.2	1.4	0.5
	Muslim	0.8	0	0.9	0.7	1.4	0.1
	Christian	0	0	3	0	0	0
	Sikh	0	0	0	2.7	0	0
	Others	0	0	0	0	0	0
Himachal Pradesh	Hindu	1.7	0.7	4.6	3.9	1.3	1.5
	Muslim	0	0	0	0	3.3	0
	Christian	0	0	0	21.4	0	0
	Sikh	0	2.1	0	7.6	0	0
	Others	2.6	0	9.2	8.1	1	1.7
West Bengal	Hindu	0.2	0	3.2	0.9	0.5	0.3
	Muslim	0.3	0.2	1.7	0.5	0.5	0.1
	Christian	0.5	0.2	3.9	2.2	1.4	0.5
	Sikh	-	-	-	-	-	-
	Others	1.5	0	3.6	1.8	0	1.3
Haryana	Hindu	1.6	0.5	5.1	2.2	1.2	1.2
	Muslim	0	0	1.3	0.2	0	0
	Christian	-	-	-	-	-	-
	Sikh	2.4	0	1.1	2.4	0.5	0
	Others	0	0	0	0	0	0
Chhattisgarh	Hindu	0.3	0	3.2	0.9	0.7	0.3
	Muslim	0	0	25.7	0	0	0.5
	Christian	6.2	0	2.6	5.4	5.5	1.3
	Sikh	0	0	0	0	0	0
	Others	0	0	0	0	0	0



Madhya Pradesh	Hindu	0.4	0.2	3.1	0.5	0.6	0.1
	Muslim	0	0	1.7	0	0.5	0
	Christian	0	0	0.6	0	0	0
	Sikh	22.1	0	0	28.3	0	0
	Others	0	0	12.6	7.5	5.3	7.3
Rajasthan	Hindu	0.3	0.1	4.4	0.4	0.5	0.2
	Muslim	0	0	0.5	0	0.4	0.1
	Christian	0	0	0	0	0	0
	Sikh	0.1	0	1.8	0.3	0.6	0.2
	Others	0	0	28.8	8.7	0	10
Delhi	Hindu	0.1	0	10.8	5.7	0	0
	Muslim	0	-	0	-	0	-
	Christian	-	-	-	-	-	-
	Sikh	0	25.0	25.0	25.0	0	0
	Others	-	-	-	-	-	-
Punjab	Hindu	1	0.2	3.3	2.5	0.2	1.2
	Muslim	4	0	0	1.4	1.8	0
	Christian	0	0	0	0	0	0
	Sikh	0.6	0.5	2	2.7	0.3	0.8
	Others	0	0	1.7	0	0	0
J & K	Hindu	0.7	0.7	5.2	1.4	0.6	1.1
	Muslim	0.2	0.2	5	1.5	1.4	0.4
	Christian	0	0	0	0	0	0
	Sikh	0	0	3.6	2.4	2.4	2.2
	Others	-	-	-	-	-	-

Note: The primary data in the Report was given in the form of per 1000 Distribution of Persons within 15 Years and above Age Group, here the ratio has been used as percentage in the total population.

-The 'Others' category include the people from Jain, Buddhist, Zoroastrian and other religious groups.

-Figures in the parenthesis represent the percentage in the total population of India, as per 2001 census.

Source: NSSO 66th Round (Employment and Unemployment Situation Among Major Religious Groups, June, 2013)

## Appendix 4

### Higher Education among Major Religious Groups (%) in Urban India (Within 15 years and above age group) (2009-10)

States	Religious Group	Diploma /Certificate		Graduate		Post Graduate & Above	
		M	F	M	F	M	F
India	Hindu	3.1	1.3	16.5	11.8	5.3	4
	Muslim	1.3	0.8	5.6	4.8	1.4	0.9
	Christian	4.8	4.7	15.1	15.7	4.5	3.2
	Sikh	1.2	0.7	14.1	12.7	5.7	5.6
	Others	2.9	0.7	22.3	16.8	7.1	5.9
Bihar	Hindu	2.9	0.8	21.1	8.3	2.8	1.6
	Muslim	0	0.9	8.7	5.1	1.9	0
	Christian	-	-	-	-	-	-
	Sikh	0	0	19.5	0	0	0
	Others	0	0	0	0	24.9	0
Uttar Pradesh	Hindu	2.2	0.7	15.8	12.1	8	6.9
	Muslim	0.1	0.3	4.4	3.1	1	1.2
	Christian	0	0	21.4	5.2	6.5	31.7
	Sikh	0	0	20.7	5.7	0.6	16.7
	Others	0	0	34	24	9	20.6
Himachal Pradesh	Hindu	3.8	1.8	16.6	11.9	7.4	8.9
	Muslim	14.8	0	0	20.8	8.1	0
	Christian	0	0	0	0	0	0
	Sikh	0	0	13.5	12.5	13.5	16.2
	Others	0	0	0	0	0	0
West Bengal	Hindu	1	0.3	21	12.3	3	3.2
	Muslim	0.4	0	4.5	2.1	1	0.2
	Christian	6.6	0	11.5	12.1	2.4	0
	Sikh	0	26.5	100	73.5	0	0
	Others	0	0	10	0.4	0.5	7.5
Haryana	Hindu	5	1.1	12.2	10.4	3.4	5
	Muslim	0	0	6.2	1.4	1	0
	Christian	0	0	0	0	0	0
	Sikh	2.9	0.6	14.6	9.8	7.1	11.3
	Others	23.4	17.1	0	0	59.1	0
Chhattisgarh	Hindu	2.1	0.5	17.6	9.7	7.2	4.1
	Muslim	4.4	0	5.3	7.3	1.8	0
	Christian	0	0	17.7	31.3	10.6	1.9
	Sikh	0	16.7	19.5	27.3	0	0
	Others	0	0	0	0	0	0

Madhya Pradesh	Hindu	1.2	1	16	10.6	8.9	5
	Muslim	0.4	0.2	3.9	4.8	2.5	0.2
	Christian	0	0	6.2	26.6	21.4	0
	Sikh	0	0	62.9	0	0	29.4
	Others	1.2	0	34.2	16.4	18.7	12.3
Rajasthan	Hindu	0.8	1.3	14.8	9.3	8.1	7.2
	Muslim	0	0	4.5	0	1.5	0
	Christian	-	-	-	-	-	-
	Sikh	0	0	26.6	9.8	0	0
	Others	0	0	25.0	13.3	2.3	9.4
Delhi	Hindu	2.9	1.3	21.1	20.2	2.8	1.8
	Muslim	0.1	0	7.1	11.7	0.6	0
	Christian	0	100	0	0	0	0
	Sikh	0	0	39.3	30.1	15.3	11.9
	Others	0	0	59.1	60.1	8.8	10.8
Punjab	Hindu	3.1	0.8	11.8	10.3	3.1	2.3
	Muslim	0	0	0.5	4.6	0.2	0.3
	Christian	0	0	0	0	0	7.7
	Sikh	1.3	0.7	10.4	11.3	4.9	4.2
	Others	0	0	14.8	0	8.1	8.7
J & K	Hindu	1.2	0.4	14.8	13.3	4.1	4.4
	Muslim	1.3	0.5	10.9	5.3	2.5	2.5
	Christian	0	0	0	0	0	0
	Sikh	0.7	0	9.8	6.4	2.4	11.6
	Others	33.3	0	0	0	0	0

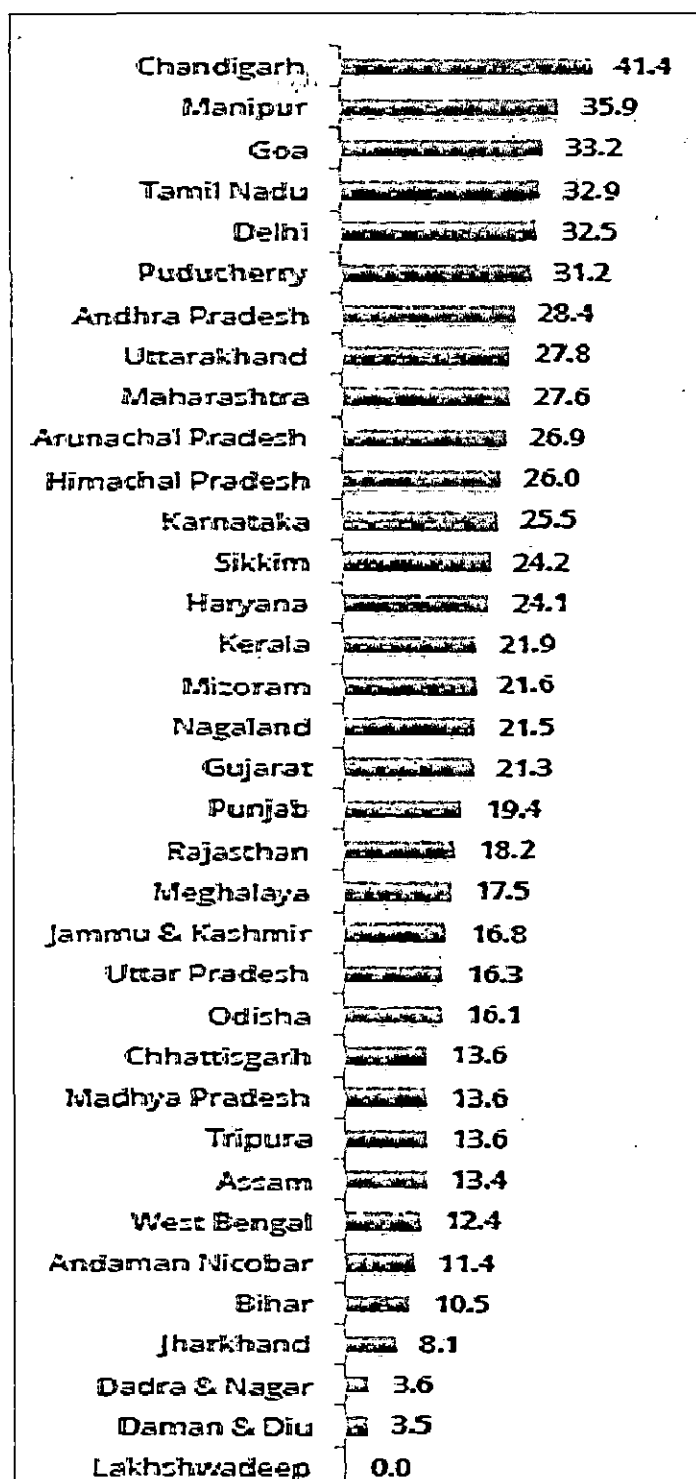
Note: The primary data in the Report was given in the form of per 1000 Distribution of Persons within 15 Years and above Age Group, here the ratio has been used as percentage in the total population.

-The 'Others' category include the people from Jain, Buddhist, Zoroastrian and other religious groups.

-Figures in the parenthesis represent the percentage in the total population of India, as per 2001 census.

Source: NSSO 66th Round (Employment and Unemployment Situation Among Major Religious Groups, June, 2013)

**Appendix: 5**  
**Gross Enrollment Ratio (GER) by State (in %)**  
**(2010-11)**



Source: Rashtriya Uchchatar Shiksha Abhiyan, 2013.

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# CHAPTER V

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## Chapter V

### MUSLIM WOMEN'S EDUCATION: A CASE STUDY OF ALIGARH MUSLIM UNIVERSITY (1983 TO 2012)

The Aligarh Muslim University (AMU) is one of the oldest central university in India. It was established as Mohammadan Anglo-Oriental College in 1875 in Aligarh district of Uttar Pradesh by Sir Syed Ahmad Khan which became Aligarh Muslim University in 1920. The AMU was established with an objective to impart modern education to Muslims. In due course of time it became one of the greatest seats of learning for the Muslims of India, especially of Northern India. Students across the country and abroad are admitted in AMU. AMU caters the educational needs from primary to highest level of learning. The larger share to total enrollment is shared by the Uttar Pradesh and other adjoining states of UP. According to Annual Report of AMU 2011-12, there were total 21,803 students enrolled out of which 15,787 (72.40%) students were from Uttar Pradesh.<sup>1</sup> Thus the AMU is a fit example to assess the educational status of Muslims living in Northern India.

Aligarh played an important role in past as well as present for the upliftment of educational status of Muslims. It also has a unique importance as an institution founded by the largest religious minority in our country. AMU has not only become an integral part of the Muslim identity; it also has acquired great political importance as well.<sup>2</sup> Syed Ahmad Khan realised that the socio-economic future of Muslims was threatened by their orthodox aversion to modern science and technology<sup>3</sup> therefore he preferred to educate Muslim youth in western sciences through English education, but in an Islamic environment. The founder of this university was not in favour of western education for Muslim women but later after his death it was this institution which shaped the future of Muslim women's education. AMU became the center of activity and platform for action utilized by the reformers like Syed Karamat Hussain, Sheikh Abdullah, Nazir Ahmad, Altaf Hussain Hali and many more to fight for the cause of Muslim women's education. In 1892 when the Muhammadan Educational Conference was scheduled in Aligarh, the first resolution in favour of women's education was

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1 Annual Report, AMU, Aligarh, 2011-12, p. 75.

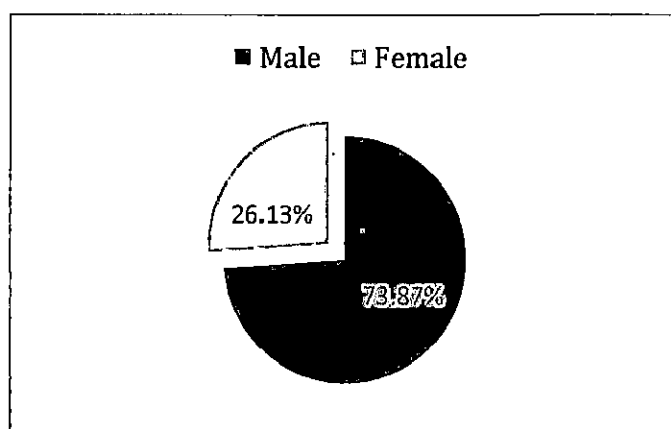
2 Asghar Ali Engineer, 'Trouble at Aligarh Muslim University: A Report', *Economic and Political Weekly*, Vol. 16, No. 33, August 15, 1981, p.1340.

3 S. Kumar, *Educational Philosophy in Modern India*, Anmol Publications Pvt. Ltd., 2000, p. 59.

passed by the efforts of Syed Karamat Hussain. The present Women's College of Aligarh which was founded as the first girl's school in 1906 by Sheikh Abdullah and his wife Waheed Jahan Begum acts as one of the milestones for Muslim women's education in Northern India.

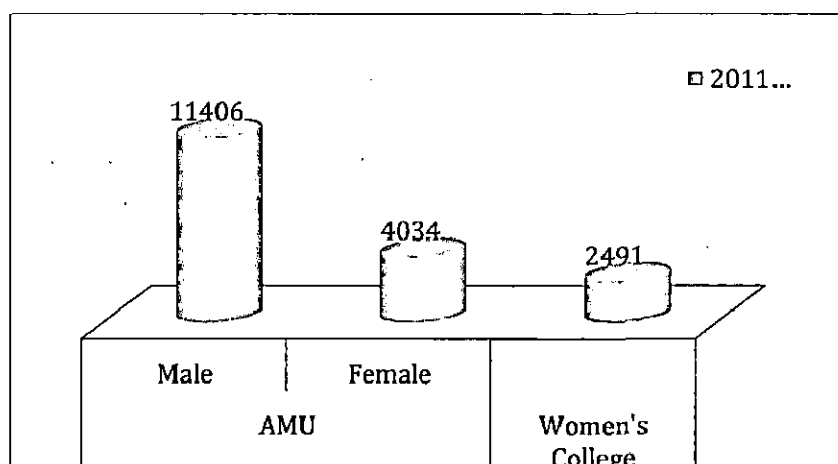
To illustrate the present status of Muslim women's education in Aligarh Muslim University Figure-1 depicts the overall percentage of male female students enrolled in all the faculties of university in the session 2011-12. The total number of enrolled students is 15436 out of which 4034 (26.13%) are females and 11406 (73.87%) males presenting a glaring gender gap. It becomes important to note here that in AMU, the female students study separately in Women's College till graduation in regular courses. However, the students of professional courses attend classes at the university.

**Figure 1: Male Female Percentage in Total Strength (all Faculties)**  
(2011-12)



Source: Annual Report, A.M.U, Aligarh, 2011-12

**Figure 2: Strength of Male -Female Students in 2011-12**



Source: Annual Report, AMU, 2011-12

Figure-2 shows the total strength of students including Women's College. If we add the number of female students, both at the University and the college, then also the gap between male and female students is substantial.

### Gender Difference at Senior Secondary level

**Table 1: Admissions at Senior Secondary (+2) Level**

Courses	2011-2012		
	M	F	Total
CLASS XI (PCM)	360 (360)	60 (60)	421
CLASS XI (PCB)	240 (240)	253* (240)	493
CLASS XI (Commerce)	180 (180)	61* (60)	241
CLASS XI (Arts)	120 (120)	123* (120)	243

Source: Annual Report, AMU, 2011-12

Note: The number in parenthesis shows the intake of students

\*the increase in number of admission than allotted intake, indicate the admission through special quota

In Aligarh Muslim University separate education system for female students is offered up to the graduation later they merge to co-education after the graduation. Table-1 represents the number of admissions and intake in different courses at senior secondary level (+2). While, Table 2 represents the number of admissions and intake in different subjects at graduation level. Due to the unavailability of reliable information regarding the intake of senior secondary level prior to the session 2011-12 only the figures of Annual Report of 2011-12 has been taken into consideration. It is clearly visible in both the tables that the number of intake of girls is lesser than the number of intake of boys. In some of the subjects, like PCM group of senior secondary level, the number of girls is 1/6<sup>th</sup> of the total number of boys. Similarly, in commerce the intake of girls was 1/3<sup>rd</sup> of boys.



**Table 2: Admissions in Different Subject at Graduation Level in 2011-12**

<b>Subjects</b>	<b>M</b>	<b>F</b>	<b>TT</b>
<b>B.A. English</b>	41 (40)	30 (30)	71
<b>B.A. Hindi</b>	42 (40)	25 (25)	67
<b>B.A. Arabic</b>	20 (20)	10 (10)	30
<b>B.A. Urdu</b>	40 (40)	50 (50)	90
<b>B.A. Economics</b>	101 (100)	50 (50)	151
<b>B.A. Education</b>	11 (10)	15 (15)	26
<b>B.A. History</b>	28 (30)	50 (50)	78
<b>B.A. Islamic Studies</b>	30 (25)	39 (40)	69
<b>B.A. Political Studies</b>	100 (100)	51 (50)	151
<b>B.A. Sociology</b>	42 (42)	20 (20)	62

Source: Annual Reports, AMU, 2011-12.

Note: The number in bracket shows the intake of students

\*the increase in number of admission than allotted intake, indicate the admission through special quota

The difference in intake at senior secondary and graduation level for some subjects or group of subjects represents the typical perception of gender division of labour with the presumption that the subjects like Mathematics, Economics, and Political Science etc. are not suitable for the future prospects of female students. The lesser number of available seats for girls intake in comparison of boys enhances the merit criteria for the admission of girls in comparison to the boys which also amounts to discrimination among equals. This may be argued that AMU is not providing fair chance to female candidates to compete with the boys. Table-2 points out that the number of female intake is significantly higher in comparison to male students in subjects like Urdu, Islamic Studies and History while lower in subjects like Arabic, English and Hindi. The subject like Home Science is prescribed only for females at graduation level in Women's College. At undergraduate level this subject is not available for male students and even at P.G. level there is no record of male students opting Home Science. One could easily notice that the system of education at AMU

conforms to the notion of gender and acts as an instrument to perpetuate gender inequality. The objective of education for females is based on the idea of preparing girls to be better house wives. Thus education for girls is considered merely a matrimonial qualification which reinforces the gender division of labour.

The following tables tabulate the availability of total number of seats in different subjects allotted by the university authority. This is clearly visible that the disparity is artificially created by the university authority by allocating lesser seats for female students. It has been observed that wherever female students are given opportunity as in some of the subjects they share equal number of seats; they convincingly prove their capability to compete with the male students.

**Table 3: Admissions in Regular Courses**

Subject	2011-2012			2003-04			1993-94			1983-84		
	M	F	TT	M	F	TT	M	F	TT	M	F	TT
B. A.	281 (54.45)	251 (45.54)	496	232 (51.78)	216 (48.21)	448	326 (58.11)	235 (41.88)	561	100 (51.02)	96 (48.97)	196
M. A.	112 (50)	112 (50)	224	105 (49.66)	109 (50.93)	214	141 (68.11)	66 (31.88)	207	84 (60.86)	54 (39.13)	138
B.A. (S. Science)	396 (58.23)	284 (41.76)	680	282 (65.42)	149 (34.57)	431	422 (61.69)	262 (38.3)	684	260 (77.38)	113 (30.29)	373
M.A. (S. Science)	120 (43.01)	159 (56.98)	279	118 (48.76)	124 (51.23)	242	148 (63.51)	85 (36.48)	233	151 (73.3)	55 (26.69)	206
B. Sachar Committee	546 (76.25)	170 (23.74)	716	546 (73.56)	149 (21.43)	695	235 (67.14)	115 (32.85)	350	358 (91.32)	34 (8.67)	392
M. Sachar Committee	199 (64.82)	108 (35.17)	307	215 (73.37)	78 (26.62)	293	173 (75.87)	55 (24.12)	228	268 (80.23)	66 (19.76)	334
B. Com	185 (69.28)	82 (30.71)	267	180 (75)	60 (25)	240	182 (86.25)	29 (13.74)	211	106 (93.8)	7 (6.19)	113
M. Com	31 (50.81)	30 (49.18)	61	28 (46.66)	32 (53.33)	60	39 (100)	0	39	74 (100)	0	74

Source: Annual Reports of the respective years, A.M.U.

Note: The number in parenthesis represents the percentage of students in total number.

Table 3 provides data regarding the enrollment of students in regular courses at graduate and post graduate level. It is clearly visible that gender disparity in enrollment is higher at graduation level in comparison to post graduation. Since 1983, the percentage of female students has increased but still they are comparatively less in

number than males. One of the main reasons behind this disparity is lesser number of seats allotted by the university for females.

**Table 4: Admissions in Professional Courses**

Subject	2011-2012			2003-04			1993-94			1983-84		
	M	F	TT	M	F	TT	M	F	TT	M	F	TT
B. Ed	46 (38.33)	74 (61.66)	120	42 (39.62)	64 (60.37)	106	47 (45.63)	56 (54.36)	103	22 (23.65)	71 (76.34)	93
M. Ed	6 (24)	19 (76)	25	9 (45)	11 (55)	20	6 (30)	14 (70)	20	15 (88.23)	2 (11.76)	17
B.A. L.L.B	46 (46.66)	53 (53.33)	99	92 (92)	18 (18)	100	180 (92.3)	15 (17)	195	162 (96.42)	6 (3.57)	168
L.L.M	13 (52)	12 (48)	25	17 (68)	8 (32)	25	40 (95.23)	2 (4.76)	42	31 (100)	0	31
B.C.A.	53 (88.33)	7 (11.66)	60	22 (75.86)	7 (24.13)	29	NA	NA	NA	NA	NA	NA
M.C.A	46 (76.66)	14 (23.33)	60	19 (61.29)	12 (38.7)	31	29 (96.66)	1 (3.33)	30	19 (95)	1 (5)	20
M.B.A	36 (60)	24 (40)	60	38 (63.33)	22 (36.66)	60	52 (83.87)	10 (16.12)	62	49 (98)	1 (2)	50
M.S.W.	16 (64)	9 (36)	25	15 (60)	10 (40)	25	NA	NA	NA	NA	NA	NA
Mass Comm.	8 (40)	12 (60)	20	15 (55)	4 (45)	19	NA	NA	NA	NA	NA	NA
B. Theology	15 (50)	15 (50)	30	7 (58.33)	5 (41.66)	12	12 (75)	4 (25)	16	12 (100)	0	12
M. Theology	16 (64)	9 (36)	25	10 (66.66)	5 (33.33)	15	6 (85.71)	1 (14.28)	7	5 (100)	0	5
B.U.M.S & Pre. Tib. UNANI)	22 (37.93)	36 (62.06)	58	28 (46.66)	32 (53.33)	60	161 (78.15)	45 (21.84)	206	81 (84.37)	15 (15.62)	96
M.B.B.S	63 (43.44)	82 (56.55)	145	93 (69.92)	40 (30.07)	133	58 (58)	42 (42)	100	36 (72)	14 (28)	50
Centre for Prof. Courses	133 (48.18)	143 (51.81)	276	145 (56.64)	111 (43.35)	256	NA	NA	NA	241 (89.59)	28 (10.4)	269

Source: Annual Reports of the respective years, A.M.U.

Note:

The number in parenthesis shows the percentage of students in total number.

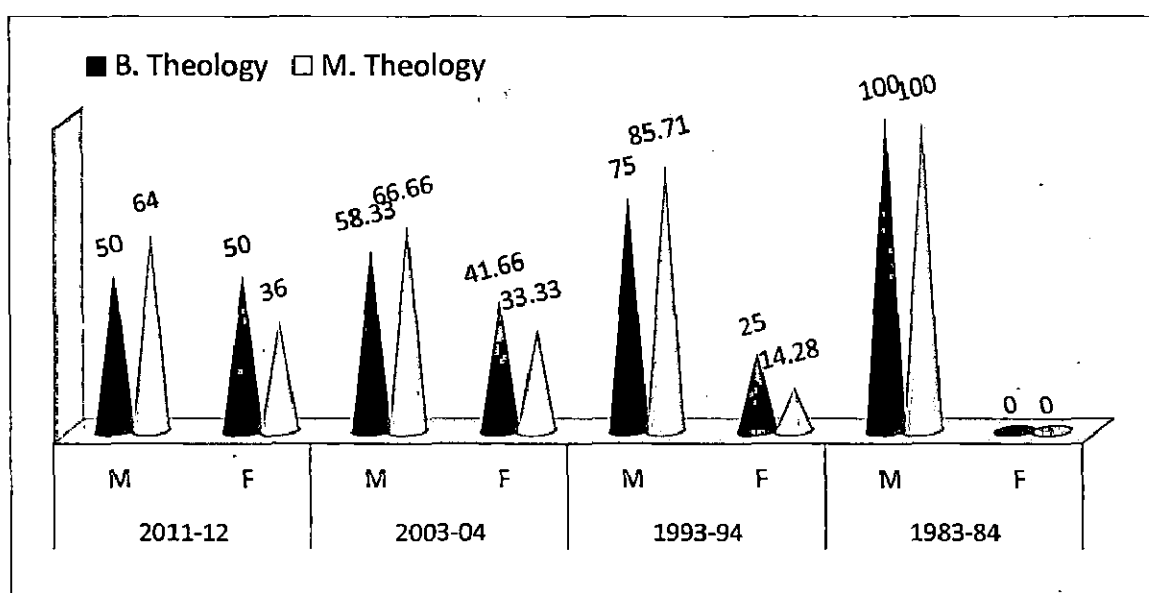
N.A. indicates the unavailability of data.

In the period of 1983-84 only part time (diploma) courses were available at Centre for Professional Courses.

Data may vary, due to the dissimilar pattern followed in the Annual Reports.

Table-4 mentions the number of male and female students in professional courses. In professional courses also the increase in number of female students is witnessed since 1983-84. Unlike regular courses the status of females is better in professional courses. As table-4 indicates that at the PG level the percentage of females is lower than the graduation level, except in case of B. Ed and M. Ed, which shows a better share of girls than boys, even at PG level. It is mainly because teaching generally is perceived as one of the most suitable and safe profession for girls, which can be easily carried out by completing household duties and maintaining harmony at home.

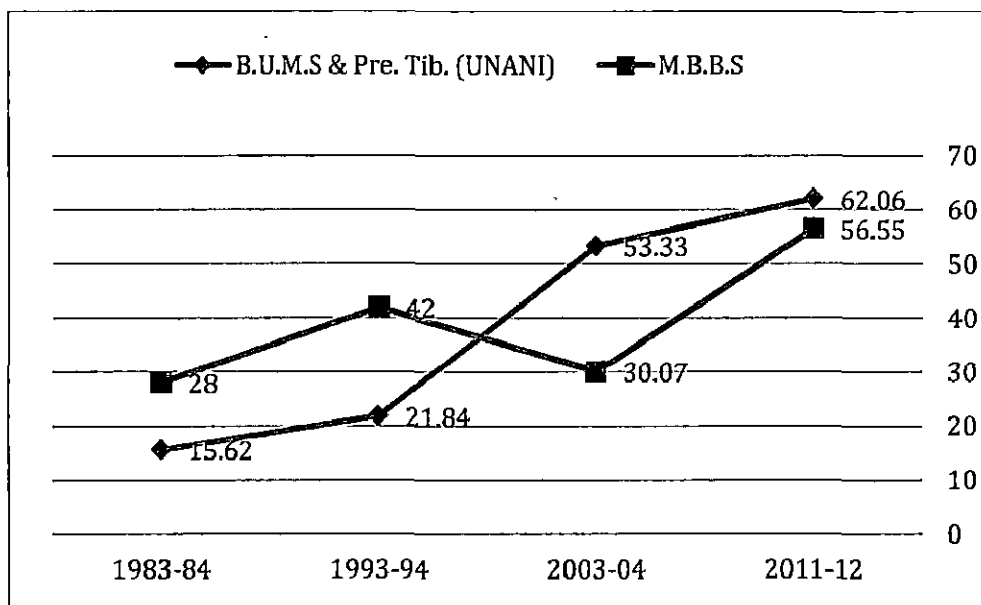
**Figure 3: Gender Difference in Admission in Faculty of Theology**



Source: Annual Report of the respective years, AMU

Figure-3 plots the percentage of admission of male and female students in Theology. It is to be noticed that the number of females has increased over the years at under graduate or post graduate level, but a wide gender gap is visible, that increases at post graduate level. It is interesting to note that even in the sphere of religious education, women lag behind. It reveals that women's pursuit of education is not able to challenge men's authority and control over the domain of knowledge. Therefore, the unequal power relations are reinforced and the status quo is maintained.

**Figure 4: Progress in Admission of Females in Medicine  
(1983-2012)**



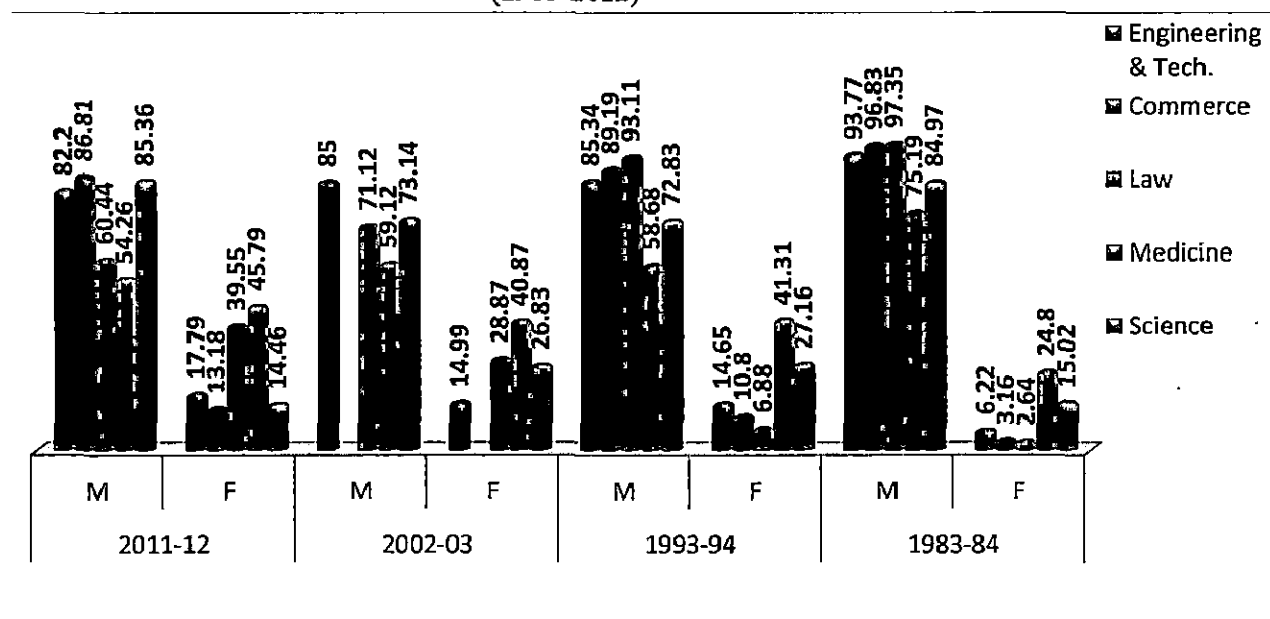
Source: Annual Report of the respective years, AMU

Figure-4 represents the number of female students in the B.U.M.S and M.B.B.S courses. Their share has improved since 1983. It is also seen that in the recent times more females are competing for MBBS, whereas there were more girls in B.U.M.S during mid-90s. During the period of ten years from 2003-04 to 2011-12 there is sharp increase in the number of female students competing for the MBBS. This increase of female students in MBBS course is perhaps due to the fact that even in the present world of competition the parents believe that the medical profession is safe and respectable for females. The situation is not similar in other technical courses where their entry is marred by the belief that females are too weak and feeble to pursue those courses. As seen in Table 4 the percentage of males is increasing in courses such as, BCA, MCA, MSW and Theology.

Table 5 contains the overall enrollment of male and female students in different faculties. The total strength of students in different faculties comprised the number of students at graduate, post-graduate and Ph.D. level. The data reflects that male students have higher share in comparison to female students in approximately all faculties except faculty of Unani Medicine in 2011-12, where female students hold 62.06% of total strength in comparison to 39.32% of male students. In the faculty of Law also the increase in the number of female students is significant. The comparison of figures from 1983-84 to 2011-12 present interesting facts. The number of female

tudents has increased since 1983-84 but still number of male students surpasses the number of female students in most of the courses. Initially the share of girls' enrollment was miserable in professional courses like Engineering, Commerce, Law, Medicine and Science etc. which has substantially increased in some of the courses. In courses like Medicine, Law and MBA the share of female students has increased up to the 50%. Though the gender gap still persists but it is clearly evident that the attitude of Muslim community towards education has drastically changed during the last decade and therefore more number of females are able to compete in the professional courses (see Figure-5).

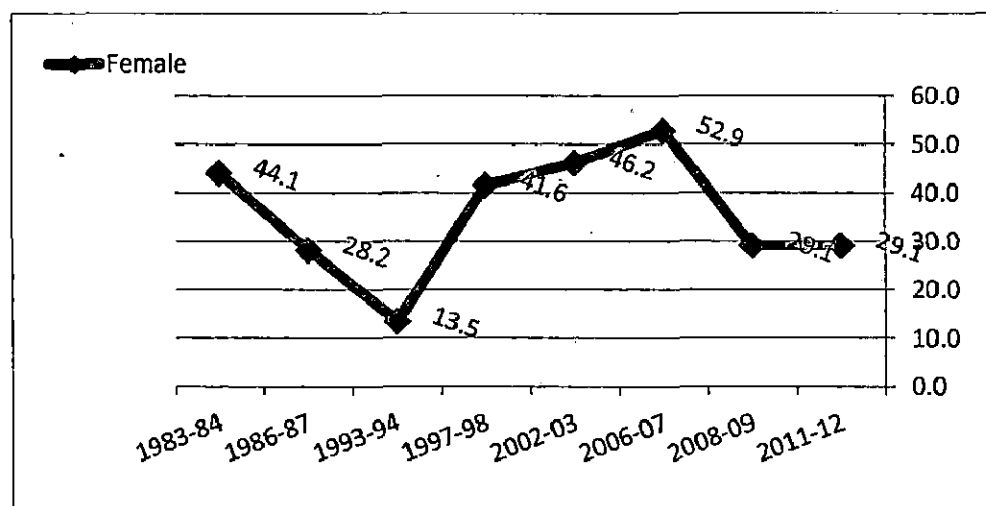
**Figure 5: Strength of Students in Professional Streams (1983-2012)**



Source: Annual Report of the respective years

Another interesting fact gleaned out from the Figure-6 is that the girls' enrollment in Arts stream has shown a marked decline. Since 1983-84 to 2011-12, their share has decreased from 44.16% to 29.11%, while their enrollment in courses like Engineering & Technology, Commerce, Law and Medicine has increased. This change can be taken as a positive sign, because Arts stream was considered easy and simple and feminine in nature and therefore was preferred by female students. The above mentioned figure indicates the Muslim girls are becoming more career oriented and moving ahead, leaving behind the traditional mindset.

**Figure 6: Enrollment of Females in Faculty of Arts**



Source: Annual Report of the respective years, AMU.

**Table 6: Enrollment in Ph.D**

Faculty	1983-84			1986-87			1993-94		
	M	F	TT	M	F	TT	M	F	TT
Arts	35	15	50	17	12	29	110	55	165
Social Science	255	80	335	171	61	232	44	13	57
Commerce	60	-	60	46	5	51	45	2	47
Law	21	1	22	7	1	8	13	-	13
Life Science	NA	NA	NA	75	34	109	105	52	157
Science	396	18	414	95	11	112	182	30	212
Medicine	9	6	15	NA	NA	NA	10	8	18
Engineering & Tech.	NA	NA	NA	3	-	3	10	7	17
Theology	15	8	23	4	-	4	11	2	13

Source: Annual reports of the respective year, AMU

Note: N.A. indicates the unavailability of data.

Table 6 reflects the number of male and female scholars enrolled in Ph.D. in various courses. In the absence of proper gender based data, in the above mentioned table only the available data from 1983 to 1994 is incorporated. The total number of enrolled Ph.D. students is available from the year 1983-84 to 1994-95 in the Annual Reports. In the later Annual Reports instead of enrollments the list of awarded Ph.D. / M.Phil. degree is available. Here it is to be noticed that, although, the number of female scholars has increased within a decade, but the gender stereotype of the

courses appears persistent. The number of females was more in arts and social science in comparison to the professional courses such as Engineering, Medicine, Commerce etc., traditionally identified as subjects of men.

### **Special Centre for Females**

Since long *Purdah* was a distinct factor that hindered the educational development of Muslim women. With regard to the empowerment of women in general and Muslim women in particular, separate institutions and centers were established at AMU to provide technical education and generate future career options for female students. But a gender stereotype is noticed in the attitude and ideology of the policy makers reflecting the prejudiced approach of the society. Here, two of the institutions are being discussed as an example to see that how the definition of empowerment get changed in context of male - female students. One such way to notice this gender bias in attitude is the courses offered in these institutions.

### **Career Planning Centre for women**

In order to impart skill training to girl students, a Career Planning Centre was started in 1984 at Women's College, AMU with a grant of Rs. 75,000 sanctioned by UGC. The center was inaugurated by the then Chief Minister of UP, Honourable Shri Narain Dutt Tiwari, who sanctioned a sum of Rs. 5,00,000 for the establishment of an electronic library. During 1985-86 the Centre offered eight skill training programs for one academic year. Presently (2011-12) the skill training programs offered at the center are as follows:

1. M.S. Office and Computer programming (Basic).
2. Web Designing and Publishing.
3. Electronic Data Processing and Tally.
4. English Fluency Development Course
5. Typing and short hand.
6. Beauty Culture (Skin) and (Hair Care).
7. Textile Designing, Interior Designing and Fashion Garments.
8. Needle work and Commercial Art.
9. Diploma in Graphic Designing Journalism and Educational and Vocational Counseling.



Apart from these courses, during the period of 1997-98 Centre also offered courses such as Doll making, handicraft and Urdu Calligraphy etc. While looking at the type of courses offered for females, one can easily notice the reinforcement and strengthening of the patriarchal norms and values. It is surprising to note here that to start a career planning for females, courses like Needle work, Beauty Courses, Doll making, Handicraft, Fashion and Textile designing, Interior decoration etc. are considered along with other courses. It is an irony that even the career planning Centre established by UGC aims to train the women in selected spheres of skill, subverting women to the needs of the domestic arena.

In this modern era where a major chunk of the population is running after the career oriented professional courses, the question arises that, why certain specific career options are earmarked for females only. Does it help females to come forward and create a niche for them in the public sphere? Or are we constricting boundaries for them by limiting their options in public domain?

In 1997-98, the Centre has also started a coaching program for MBA/MTA/MBBS and Civil Services. The students enrolled for these programs are as follows:

**Table 7: Courses at Career Planning Centre**

<b>Programmes</b>	<b>No. Of Students</b>
Civil Services	22
MBA/MTA	42
MBBS	35

Source: Annual Report, AMU, 1997-98

However, we do not find any mention of these programs in the Annual Report of 2011-12. So in the absence of data, one cannot estimate the present status of students enrolled under these programs. It can be seen that in coaching programs, only 22 girls got enrolled themselves for Civil services. It might be due to the fact that the process of socialization certainly had its impact on the choices of career opportunities for female students. The major sections of society, especially in case of Muslims, follow the traditional norms that girls should opt for safe and secure career. Among the minority, when it comes to female's choice to work, the first preference

given by the society is to work within the domestic sphere. If women have to enter the public sphere, then professions meant for women (which are easy, safe and secure and where they have less interaction with males) should be opted. Careers like Civil services, Management and Technology are not supposed to be meant for women. Although, the recent data related to the enrollment of females in professional courses indicate a positive change in the society.

### **AMU Polytechnic**

AMU offer courses in two polytechnics:

1. University Polytechnic has been established in 1937 and is only for boys.
2. Women's Polytechnic was established in 1966 as an adjunct institute to the university polytechnic. Later on, in February 1988 it became a separate full-fledged polytechnic with three Diploma Courses (i) Diploma in Engineering (Electronics/TV Technology) (ii) Diploma in Office Assistance and Secretarial Practice (iii) Diploma in Costume Design and Dress Making.

Although, both the polytechnics aim to provide technical educational to the learners for better career options in future, but a major difference is found in the courses offered in these institutions. At present the following Diploma courses are offered in these Polytechnics.

One can easily ascertain a clear gender bias and stereotype in the nature of courses offered for male and female students. Here also the courses such as interior decoration and costume designing are prescribed only for females. While on the other hand the male students are privileged to have opportunities in streams like Civil, Architecture, Mechanical engineering etc.

While looking at the educational status of females in AMU, it can be said that within the Muslims, a positive change is discernable in their attitude towards education of females. However, the pace is slow but it gives hope of a better future. Traditional stereotyping, of course, is slightly altered in the recent times, where we found the increased share of females in professional courses as compared to previous decades. At present the gender gap is still visible, but if one looks back in the 1980s and compare it with present scenario it is evident that the gap is shrinking. The need

of the hour is to bring change in the mindset and attitude of the policy makers who still believe that secure, safe and easy courses are suitable for females.

**Table 8: Difference in Diploma Courses Offered in Polytechnics  
(2011-12)**

University Polytechnic		Women's Polytechnic	
Courses	Duration	Courses	Duration
Civil Engineering	3	Diploma in Electronics Engineering.	3
Architecture Engineering	3	Diploma in Computer Engineering.	3
Mechanical Engineering	3	Diploma in Information Technology	3
Electrical Engineering	3	Diploma in Costume Design & Garment Technology	2
Electrical Instrumentation & Control	3	Diploma in Secretarial Practice	2
Electronics Engineering	3	Advanced Diploma in Multimedia Systems	1
Computer Engineering	3	Advanced Diploma in Interior Decoration	1
Leather and Footwear Technology	3		
Construction Technology	3		
Production Engineering	3		
Refrigeration & Air-conditioning	3		
Plastic Technology	3		
Advanced Diploma in Food Technology.	3		

Source: Annual Report, AMU, 2011-12 and AMU website<sup>4</sup>

<sup>4</sup> <http://www.amu.ac.in/principal.jsp?did=10169>

## Appendix 1

### Faculty wise Strength of Students (in actual numbers)

S.No	FACULTY	2011-2012			2008-2009			2006-07			2002-03			1997-98			1993-94			1986-87			1983-84		
		M	F	TT	M	F	TT	M	F	TT	M	F	TT	M	F	TT	M	F	TT	M	F	TT	M	F	TT
1	Agriculture	59	65	124	81	165	245	72	43	115	69	42	111												
2	Arts	1204	493	1693	1212	498	1710	1103	1237	2340	1117	960	2077	1320	941	2261	1710	344	2554	1057	415	1472	563	445	1008
3	Commerce	777	118	895	771	99	870	752	213	965	800	20		694	118	812	991	120	111	847	36	883	703	23	726
4	Engineering & tech	3109	673	3782	2859	590	3449	2657	489	3146	2636	465	3101	2442	418	2860	2452	421	2873	1959	176	2135	2516	167	2683
5	Law.	350	229	579	358	166	524	372	125	497	340	138	478	449	21	470	595	44	639	555	38	597	478	13	491
6	Life sciences	539	223	762	434	230	664	358	599	957	480	397	877	606	395	1001	545	363	908	303	90	393			
7	Management studies & research	159	99	258	185	43	228	169	49	218	187	46	233	215	8	223									
8	Medicine	761	643	1404	791	513	1304	730	414	1144	729	504	1233	734	335	1069	446	314	760	303	143	446	482	159	641
9	Science	2350	403	2753	2256	445	2701	2255	877	3132	2242	823	3065	1511	615	2126	1177	439	1616	2513	541	3054	2466	436	2902
10	Social Science	1859	830	2689	1651	719	2370	1525	1436	2961	1370	1325	2695	1802	1021	2823	1593	1034	2627	1160	529	1689	1477	614	2091
11	Theology	110	59	169	102	38	140	42	13	55	62	14	76	30	8	38	36	8	44	25	3	28	38	8	46
12	Unani Medicine	129	199	328	202	221	423	270	225	495	483	226	709	450	110	560	417	89	506	240	65	305			
	TOTAL	11406	4034	15436	10902	3727	14628	10305	5720	16025	10515	4960	14655	10253	3990	14243	9962	3176	12638	8962	2036	11002	8723	1865	10588

Source: Annual Report of the respective years, AMU.

Note: The blank cell shows the unavailability of data in the source

## Appendix 2

### Course Wise Admissions

(in actual numbers)

Subject	2011-2012			2008-2009			2006-07			2003-04			1998-99			1993-94			1986-87			1983-84		
	M	F	TT	M	F	TT	M	F	TT	M	F	TT	M	F	TT	M	F	TT	M	F	TT	M	F	TT
B. A. (Total)	281	251	496	277	237	514	249	238	487	232	216	448	217	184	401	326	235	561	136	72	208	100	96	196
B.A. English	41	30	71	41	31	72																		
B.A. Hindi	42	25	67																					
B.A. Arabic	20	10	30																					
B.A. Urdu	40	50	90																					
M. Of Arts (Total)	112	112	224	88	110	208	97	129	226	105	109	214	132	100	232	141	66	207	153	30	183	84	54	138
M.A. English	14	16	30	5	26	31							14	32	46									
M.A. Hindi	11	19	30	15	16	31							9	14	23									
M.A. Arabic	28	7	35	26	9	35							5	22	27									
M.A. Urdu	19	32	51	20	30	50							25	19	44									
B.A. (S. Science) (Total)	396	284	680	389	283	672	382	289	671	282	149	431	385	217	602	422	262	684	260	76	336	260	113	373
B.A. Economics	101	50	151	98	49	147																		
B.A. Education	11	15	26	10	15	25																		
B.A. History	28	50	78	30	49	79																		



B.C.A.	53	7	60	22	8	30	66	14	80	22	7	29	33	9	42									
M.C.A	46	14	60	43	17	60	48	12	60	19	12	31	27	3	30	29	1	30	68	4	72	19	1	20
M.B.A	36	24	60	43	17	60	44	16	60	38	22	60	47	14	61	52	10	62	52	2	54	49	1	50
M.S.W.	16	9	25	20	5	25	18	7	25	15	10	25	17	11	28									
Mass Comm.	8	12	20	11	9	20	12	8	20	15	4	19	15	6	21									
B.Sc Biochemistry	30	21	51	31	20	51																		
M.Sc Biochemistry	10	8	18	13	5	18																		
M.Sc Biotechnology	8	6	14	11	3	14	11	3	14															
B. Sc	546	170	716							546	149	695	594	159	753	235*	115*	350*	517	106	623	358	34	392
M. Sc	199	108	307							215	78	293	161	87	248	173	55	228	412	107	519	268	66	334
B. Theology	15	15	30	19	8	27	15	6	21	7	5	12	2	0	2	12	4	16	9	0	9	12	0	12
M. Theology	16	9	25	9	9	18	17	4	21	10	5	15	13	0	13	6	1	7	8	3	11	5	0	5
B.U.M.S & Pre. Tib. (UNANI)	22	36	58	16	44	60	30	30	60	28	32	60	55	45	100	161*	45*	206*	76	20	96	81	15	96
M.D. Unani							13	3	16	12	4	16	6	10	16	10	2	12	4	0	4	4	0	4
M.S. Jarahat							2	0	2	1	0	1	2	0	2									
M.B.B.S	63	82	145	91	54	145	101	49	150	93	40	133	100	45	145	58	42	100	50	47	97	36	14	50
B.D.S	8	29	37	19	16	35	25	15	40															
Centre For Prof. Courses	133	143	276	123	136	259	138	126	264	145	111	256	140	28	168				174	28	202	241*	28*	2699

Source: Annual Report of the respective years, AMU

Note: \* indicate the incorrect data

The blank cell shows the unavailability of data in the source.

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## *Conclusion*

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## CONCLUSION

The educational backwardness of Muslim community is a well established fact, and has also been officially acknowledged by various reports. The contribution of Sachar Committee report is commendable as it exclusively deals with the educational apathy of Muslim women comprising several other parameters such as rural/urban, caste, class divide etc.

The issue of education needs to be comprehended in its entirety consisting of socio-cultural and religious factors. This research tries to encapsulate the question of Muslim women's education from the pre-independent period as the contemporary initiatives shaped the basic structure for the development of Muslim women's education. It has been inferred that the idea of educating women was dominated by patriarchal mindset, where the objective of educating women was to train them better for their domestic roles. Though, the idea was primitive but it somehow contributed in generating consciousness among women for their rights. It was the active participation of women reformers resulting in positive attitudinal change in the Muslim society, allowing girls to attend educational institutions

A remarkable transition is visible in community's attitude towards the education of their women. The data indicate that inclination towards scientific temperament and modern education symbolizing increasing responsiveness of the community towards modernity. It is found in our study that the number of females have surpassed the number of male students at upper primary level in 2001 (as discussed in chapter-3), and in some courses at higher education level especially in A.M.U.

The role of state in expansion of Muslim women's education holds special relevance and has been analyzed in detail. It can be questioned that whether state acted as an instrument in the reinforcement of patriarchal norms or Muslim women got benefitted by government's initiatives? The scrutiny of five year plans gives an impression that the government initiatives are certainly worthy as far as the conception of plans and policies are concerned. When it comes to the assessment of the delivery of these plans and policies there is no doubt that the state failed to

achieve projected targets, may be due to some practical problems or due to lack of will on the part of the policy makers.

One notices change in the approach of state with regard to the issue of women's development indicating the shift from welfare to development and from development to empowerment. The advent of neo-liberal globalization resulted in partial withdrawal of state from public sector resulting significant impact on state's perspective regarding women's education. However, the pitiable condition of Muslim women in higher education prompted certain significant governmental efforts. It needs to be mentioned here that comparatively less focus on the educational status of Muslim women might have led strengthening of unequal power relations and the traditional ideological set-up of the community.

The educational status of Muslim women at school and higher educational level in the selected states of Northern India though deplorable but there are also visible improvement since last few decades. The study of available document suggests that Muslims recorded the highest illiteracy and lowest enrollment among major religious groups. In case of Muslim women this situation becomes more vulnerable. However, during the Initial phase of post independent India, Muslims were having better educational status than STs/SCs, but this gap started shrinking from 1980s onwards. Although in the present situation educational status of Muslims was better than STs/SCs. However, at elementary level the percentage of Muslims has improved as compared to secondary and higher educational level. The better enrollment of Muslims at elementary level as compared to higher level reflects their desire to study but due to impelling poor economic condition they are compelled to discontinue their education. Their monthly per capita expenditure was found to be lower among all religious groups. It can be said that educational backwardness of Muslims has a direct nexus with the class structure. It might be said that lack of Muslim representation in positions of power, had an indirect impact on the overall development of the community.

The case study of AMU brings out a surprising gender bias in the intake of male-female students at intermediate and graduation level in specific subjects/group of subjects such as Physics, Chemistry and Mathematics (PCM) and Commerce at intermediate level; English, Economics, Political Science etc. at graduation level. This

resulted in the poor representation of female students in these subjects. However, the recent data indicates a rise in the number of female students in professional courses signifying that somehow stereotypical prejudices have been reduced in recent times. This reflects a change in the attitude of the community towards girl's education.

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